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THE
PRINCETON
SEMINARY
BULLETIN

The Ecology of Creation

Karlfried Froehlich

Current Trends in the Old Testament Field

Bernhard W. Anderson

Pre-Education

Donald B. Rogers

Occasional Addresses:

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New Westminster Dictionary of the Bible

Robert H. Boyd

VOLUME LXIII, NUMBERS 2 & 3

DECEMBER 1970

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THE PRINCETON SEMINARY BULLETIN

DONALD MACLEOD, *Editor*

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THE BULLETIN is published quarterly by the Trustees of the Theological Seminary of the United Presbyterian Church at Princeton, New Jersey. Numbers 1, 2, and 3 of each volume are mailed free of charge to all alumni and on an exchange basis with various institutions. Number 4 in the series is the academic catalogue (undergraduate) of the Seminary and may be obtained by request to the Office of the Registrar.

Second class postage paid at Princeton, N.J. 08540

The Princeton Seminary Bulletin

VOL. LXIII

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PRAYER

Our Father and our God, it is time to pray again. Here we sit in church. We are here because ever since we were little children we have been taught that this is the place to be on Sunday morning. We are here because we are lonely and hope some one will speak to us. We are here because someone made us come. We are here because a long time ago we decided to commit ourselves to a Christ whom you sent and who wants us to live good lives.

Although we know this is the time to be thankful, the truth is we are scared . . . scared of ourselves, scared of each other, and scared of the world we live in. We want to thank you for placing us in such a beautiful world, but the truth is we are scared we have altered it so much in the name of progress that it won't be around much longer. We want to thank you for the nation we live in, but the truth is we are scared that this nation cannot stand much more strife and bitterness and division. We want to thank you for giving us a mission in the world, but the truth is we are scared the world is going to erupt into the final war to end all wars. We want to thank you for friendships and fellowships in our own community, but the truth is we are scared by strangers, by people with different skin, different habits, different dress, and different values. And we want to thank you for giving each of us a life to live by your commandments, but the truth is we are scared that the real persons inside of us will jump out and completely destroy all the images we have tried to create for other people about ourselves. And each of us is very secretly scared that life may not have any meaning, that you may not exist at all, that death will imprison us in its cement vault forever.

Father, we need help . . . we need your divine help. We are facing problems we simply cannot solve alone. We need help for the men in this congregation who must live out each day not knowing if they will have a job in twenty-four hours . . . men who have served corporations long and hard . . . only to be shoved aside as if they never mattered. We need help for women who have to send their children to a war that seems to be fought between commercials for soap on the evening news . . . women who promised themselves after the last two wars that they were not raising their children to kill and be killed. We need help for young people off to school where they are learning that we often don't mean what we say when we talk about freedom, or peace, or love.

Father we need help. Dear God . . . give us peace before it is too late. Give us love before we begin to feel that hate is the natural state of man . . . give us hope before we concede to the doom that seems to surround us.

We come to you, feeling and looking like the street urchins of a Dickens' novel . . . little children . . . hurt and alone . . . and as Jesus taught us . . . we call you Abba . . . Father . . . saying "Our Father. . ."

(Prayer offered in The Presbyterian Church, Narberth, Pa., by the assistant minister, the Rev. Charles D. Robison '67, whose book of prayers, *Look Deeply*, will be published by the Judson Press in June 1971).

Excerpta et Commentaria

by the EDITOR

On Staying in the Church

THOMAS C. ODEN, professor of Theology and Ethics at the Graduate Seminary, Phillips University, has had published recently a very timely book, *Beyond Revolution: A Response to the Underground Church* (Westminster, 1970, paper, \$2.45). In one sense this book is overdue; in another, it speaks to the decade ahead of us. Conscious of the growing body of literature by clergy and laymen who have quit the church, Dr. Oden wrote these chapters feeling that "what is really required in our time is that someone show why believing, loving, and concerned persons should stay in the church" (p. 9). What he has given is not a defensive apology for the institutional church, but a sober call to renewal within the traditional church by redefining Christian mission, by giving priority to witness, and by becoming a community of persons who celebrate the love of God and man.

Few writers have taken on the "underground church" with more candor than does Professor Oden in the course of these eleven chapters. He begins with a frank appraisal of the situation in the church and of the charges and accusations of its detractors. He grants that an atmosphere of discontent and confusion obtains in the institutional areas of the church's life; but, at the same time, he points with sufficient authentication to how "the underground strategy often becomes a subtle rationale for inaction"; to those who exempt themselves from responsibility "by self-righteously debunking the parent structures"; and to those who cannot foresee that their idealized and romanticized notion of the church could not fail to be anything more than "a group therapy session" (pp. 17-20). Our problem, Oden states, is theological; it lies in our doctrine of the church, or, more strictly, our lack of it. Hence we have left the church to sociology and administration and have failed "to provide a serious theological statement on the visibility of the church" (p. 27).

The author agrees readily with the critics of denominational structures which, he feels, "are simply on their way out." At the same time he maintains that "no reasonable man can applaud a total uncritical annihilation of man's past social achievements" (p. 38). He adds: "The renewing church will thrive in the midst of a responsible dialogue between tradition and renewal, but must never become captive to a concept of renewal that obliterates, disembowels, and annihilates tradition, nor by any view of tradition that archaically imprisons the spirit of renewal." Contemporary "messianic individualism" is being a party unwittingly to "nothing but the wildest optimism that imagines we can do away with institutions totally in the church or anywhere else" (p. 41).

In Part II Professor Oden works from the conviction that "a decision to stay in the church seems to demand a more thoughtful reply than a decision to leave" (p. 53). He feels—and not without reason—that such clichés as "Go where the action is" and "Let the world set the agenda" are more "regrettable distortions" than they are promising strategies. For, he writes, "to imply that there are some places where the action is not, is a denial of the Christian understanding of creation" (p. 60) and "the German Christian movement is perhaps the most frightening example of letting the world set the agenda. . . . They let Hitler set the agenda. Why could not similar monstrosities appear in the current situation?" (p. 61).

Part III provides positive suggestions for restructuring and renewal. The author calls for an end to denominationalism, pietistic isolation, and pragmatic activism. These he describes as "dying forms of a living tradition." The present plight of the church would not seem so hopeless, but rather very promising, if we could recapture its ecumenical, sacramental, and missional nature once again. Probably the greatest stumbling block to an adequate concept of the church and of the priority of its witness has been the inclination among certain thinkers to attempt to fashion such from theological fragments. "Those who have castrated Bonhoeffer's theology by picking and choosing one or two sentences out of his prison letters which do not correspond with the total balance and range of his earlier thought have only succeeded in deradicalizing his worldliness—reducing it from a Christological worldliness to the cheap inverted worldliness against which he clearly protested in his posthumous writings" (p. 110).

In response to the inevitable question—"Where do we go from here?"—the author cautions us against any expectation that in "religionless Christianity" or "churchless Protestantism" the church will be assured of having anything more than "some sort of vague meaning as a disembodied reality" (p. 121). The church must grapple with the reality of a world to which it is called to witness and serve. Here is the arena of the church's "mission of love, hope, and reconciliation." Yet the church does not belong *to* the world, but *in* it. Therefore it will have some form. Without some kind of embodiment, it would be "merely an idea in our heads." Renewal, moreover, cannot be merely "the reshuffling of petty power in external institutional reform" (p. 129). It will emerge from "a fresh new human rediscovery of the love of God embodied in human community and a risking trust in the final One who stands beyond the gods of Western society."

And Now Baptism

As the ecumenical dialogue proceeds, not only are joint ventures in worship occurring across denominational walls once regarded as insurmountable, but independently and separately in both Protestant and Roman churches changes are taking place indicating convergences that are unconscious on one side and a surprise on the other. A staff writer, Leonore Cerrato, of *The Evening News* (Newark, New Jersey, October 10, 1970) has reported a somewhat striking example under the caption, "Baptism Emphasis Changes," in which a new baptismal rite created

by the Liturgical Commission of the Archdiocese of Newark was used for the first time. This new rite, described as "especially tailored for infants," had been under study for some months and provided subject matter for catechetical classes among religious and laity. The most interesting aspect of the movement, however, is that many of the new emphases in this rite have been basic articles in the Sacrament of Baptism in the reformed churches for over four hundred years.

Traditionally in the reformed churches there has been only *one* Sacrament of Baptism which is administered either to adults or infants. The intent in either case is the same. Baptism is an act of the church and regardless of whether it be a little child or a mature adult who is baptized, it signifies the admission of another person into the fellowship of the church. As Ronald Wallace puts it, "In all evangelical and Catholic churches it [baptism] is the act of initiation into membership in the Christian fellowship" (*Calvin's Doctrine of the Word and Sacrament*, p. 150). Worship and service books, however, have included two rites, identical in their intent, but differing only in the fact that the adult consents to this decisive step and pledges his solemn loyalty to a new covenant with God, whereas the infant has its parents enter upon the sacred obligation in its behalf. Concerning this new Roman Catholic rite, a member of the Liturgical Commission remarked, "This is the first time in the history of the Roman Catholic Church that we've ever had a rite for the baptism of infants that is specially for infants. The old rite was baptism for adults which was adopted for infants."

In the reformed tradition always the role of the parents of the child has been crucial; indeed, only in exceptional cases will a minister of a Presbyterian church, for example, baptize an infant without both parents being present, one of whom must be a confirmed member of the church. What is more, reformed churches emphasize how serious is the commitment the parents make when they accept their responsibility before God and promise to provide a Christian home for their child and rear him (or her) in the worship and teaching of the church that he (or she) may come to know Christ as Savior. Interestingly enough the report from the Liturgical Commission in Newark states: "Under the new Roman Catholic rite, parents play a major role. The whole thing is addressed to parents who are guaranteeing that faith is being instilled in their child and that they accept the responsibility to keep that faith alive." And Archbishop Thomas A. Boland has stated that "the new rite of infant baptism highlights the role of the parents not only in the ceremony of baptism but also in the continuing Christian formation and education of the child."

One further parallel: In the reformed interpretation of the sacrament of baptism for infants, three parties are involved—God, the parents, and the congregation. Each of these is a party to the covenant that is made. Therefore the responsibility of the congregation is emphasized in the question put to them by the minister, "Do you promise to declare the Word of God to this child, to love him and to pray for him, that by God's grace he may be a faithful follower of Jesus Christ our Lord?" The Roman Catholic report states, "In line with changes in the church encouraging more parishioner participation, friends and relatives are invited to

join in the new ceremony." Moreover, in view of the reformed insistence upon the necessity for the sermon to interpret the meaning of the Word which the sacrament "shows forth" and that the baptism include a credal confession on the part of the whole worshipping community, it is a happy coincidence to find Father Groncki of the Newark Liturgical Commission describe the new rite in this way: "There is a welcome at the door, then the word of God is proclaimed from the pulpit, followed by prayers and a profession of faith on the part of the whole community." As for popular reaction, he remarked, "Response to the new baptismal rite has been terrific. Parents who participate claim it is much more impressive and meaningful."

Fosdick-Sockman-Scherer

Within the comparatively short span of the past fifteen months the American church has lost through death three men whom Edgar DeWitt Jones would name as "Masters of Pulpit Discourse." None of them was snatched away in the prime of life; hence one can say with Milton in his *Samson Agonistes*, "Nothing is here for tears." Each was spared long enough to have made a magnificent contribution to the pulpit witness of America and, having given us also a permanent legacy in scores of books and printed sermons, each of them left us—"full of years"—and consigned us to be forever in his debt.

Harry Emerson Fosdick, the dean of American preachers, died October 5, 1969, at the grand old age of ninety-one. Minister emeritus of the widely-known Riverside Church in New York City, Fosdick's place remains unchallenged as one of the most competent sermon craftsmen of the twentieth century. He lent his name and gave his endorsement to many controversial and unpopular causes both religious and social, but it was as a preacher that his name was known and respected throughout this continent and indeed the English speaking world. He never did write a book on preaching (his Lyman Beecher Lectures at Yale were *The Modern Use of the Bible*), but here and there a chapter or paragraph on sermon construction appeared and in capsule form he taught us his homiletical principles while disowning any performance by books of rules. Naturally some of his writings are now dated because they were concerned with "old, unhappy, far-off things, and battles long ago," yet no one can ever tire of his early trilogy of monographs—*The Meaning of Prayer*, *The Meaning of Faith*, and *The Meaning of Service*—which sold in the millions and were translated into a score of languages. His fresh approach to preaching began a new era for the American pulpit. Three of his sermonic principles changed the character of sermonizing for many: (i) *Objective*—"The first step in creating a sermon is the choice of an object—not a subject. An essayist may be content with the discussion of a subject, but a preacher can be content only with the attainment of an object. What is the sermon intended to do? I, for one, cannot start a sermon until I clearly see what I propose to get done on Sunday morning." (ii) *Preparation of the Preacher*—"The best sermon ever written can be murdered by a preacher spiritually unequal-

fied to present it." (iii) *Congregation*—"People come to church on Sunday with every kind of personal difficulty and problem the flesh is heir to. A sermon was meant to meet such needs; it should be personal counseling on a group scale." And with this in mind he shook the sermon loose from rhetorical rules and Victorian oratory and made it "an intimate conversational message from soul to soul."

Ralph W. Sockman, probably one of Methodism's best known preachers, died August 29, 1970, at the age of eighty. Full of vigor and active to the end, he held the distinction of having served only one pastorate—Christ Church, Methodist, in New York City—where he was minister for forty-four years and eight months. As a person Sockman was affable and congenial, one who had "troops of friends" and did much to make the message of the New Testament plain and meaningful for the average man. For thirty-four years he was the regular preacher on "The National Radio Pulpit" and was once referred to by David Sarnoff of the RCA Corporation as "broadcasting's most durable character." His audience was estimated as one and a quarter million and the response to his radio ministry brought thirty thousand letters a year. He gave the Lyman Beecher Lectures in 1941, entitled *The Highway of God*, an arresting series of studies of the person and preaching of John the Baptist. Since the complexion of a congregation influences one's style of preaching, Sockman described his pulpit method as follows: "In a church at the heart of a great city, with a large proportion of transient listeners, I deem it advisable to center the sermon on some life principle or life situation and then let the radiations reflect on the current problems." This does not imply, however, that his sermons were not scripture-oriented or Gospel-centered; they were both to a rich degree. Indeed his prophetic utterances made him one of the most-quoted ministers in the press of his city and in times of national crisis his opinions were heard and appreciated with greater effectiveness than he knew.

Paul Ehrman Scherer, one of Lutheranism's great gifts to the American pulpit, died March 27, 1969, at the age of seventy-seven. Like Fosdick and Sockman, Scherer's longest pastorate was in New York City where he was minister for twenty-five years at Holy Trinity Lutheran Church and for fifteen years Brown Professor of Homiletics at Union Theological Seminary. The last seven years of his life were spent as Francis Landey Patton Visiting Lecturer in Homiletics at Princeton Theological Seminary—a period he frequently referred to as "the happiest of all." He is buried in the Princeton cemetery.

Scherer was, as Edgar DeW. Jones once wrote, "not only a superb preacher, but also a man of letters." Fosdick said of him, "Scherer's preaching has a prophetic quality which springs from the depths of the man. . . . His persuasive power to transmit his convictions to his hearers and to share his experiences with them is extraordinary. His preaching is an engineering operation, by which a bridge is built from God's resources to man's need, and spiritual goods are actually transported from one side to the other." He delivered the Lyman Beecher Lectures on Preaching in 1943 and entitled his volume *For We Have This Treasure*, a singularly unique construction of a doctrine of the ministry and of preaching from the

Pauline writings. To read these lectures once is to want to read them again. Some may shy away today from the idealism of Scherer's conception of our high calling as preachers and pastors, but the echoes of his marvelous prose and scriptural insights are still audible and our witness will be the poorer if we let them go.

The Humanist and Death

Recently, while on vacation in another country, your editor was asked to conduct a funeral service. We were informed that both the deceased and his family had no church connections, were acknowledged unbelievers, and felt merely the constraint of social practice to hold any "Christian" funeral exercises at all. Since no Christian should be deterred by the sheer awkwardness of any social situation, the occasion was used to witness to what the New Testament says about death and the life eternal. The incident prompted us, however, to ask: what do the Humanists themselves think and say when they are confronted with death and the need for some ritual of remembrance? From the American Humanist Association came a pamphlet, "A Humanist Funeral Service," by Corliss Lamont.

The pamphlet begins with a Foreword by Lamont, in which he sets down some observations regarding death according to "a non-supernatural, Humanist philosophy of existence." Death to the Humanist is "the final end of the individual conscious personality" and hence "the happiness and progress of mankind on this earth is the supreme goal of human endeavor." Since death, however, evokes in the human heart such dominant moods as sorrow, tragedy, love, hope, resignation and courage, therefore most people wish "to maintain the tradition of some simple ceremony to express appreciation, grief, and farewell when a friend or relative dies." Beyond this mild salute to tradition, the purpose of the Humanist funeral service is to be "helpful in overcoming any sense of unreality about the death of a loved one. It brings out the finality of parting with him, the fact that past relationships with him have been severed and that a new relationship of memory alone must be established." The ritual for the actual service follows and in it three main points are emphasized: man's kinship with nature; the naturalness of death; and the far-reaching social interrelations and ideals of human living.

The service begins with introductory music. The following compositions are recommended: Handel's "Largo" from *Xerxes*; Gluck's "Dance of the Spirits" from *Orpheus*; Rubinstein's *Kamennoi Ostrov*; or Bach's *Come Sweet Death*. Then the leader announces the name of the deceased and that the purpose of the service is to honor his memory. A verse from the New Testament, Philippians 4:8, is read (out of context, of course). Then follow three meditations separated by musical selections, such as Grieg's "Morning" from *The Peer Gynt Suite*. The meditations, in summary, are as follows:

- (i) Death reminds us of our common destiny as denizens of this earth. It draws us together as victims who share a common and ultimate fate. The fact that death comes to us all, emphasizes our equality. We are, as a

race, one family, sharing in a common humanity. We are the long evolutionary products of nature and hence are subject to constant change—birth, growth, death. Every new day reminds us of our transiency. Yet there is an essentiality to it all. We die so that another rising generation may have life. Reasonable men, therefore, should not fear death, but accept it as an inevitable return to the elements of Nature from which we emerged.

- (ii) Death has its personal side too. It severs ties of friendship and, therefore, sorrow is natural and inevitable. There is comfort in the thought that a loved one is at peace. We are thankful for the time he was with us. Our love and esteem for him can continue. His memory will strengthen us as we recall the vitality of his life and his attitudes and deeds of warmth and affection. (I Corinthians 13:1-8, 13 is now read.)
- (iii) Death makes us reflect upon human existence. Hence it calls us to dedicate ourselves anew to our cultural heritage; to reaffirm the spirit of friendliness and sympathy towards our fellowmen as qualities necessary to the good society; to search for truth, create beauty, and advance freedom. These are the touchstones of progress towards the abundant life. The answer to death is to affirm life.

Then follows the reading of "The Passing Strange," by John Masefield.

The leader announces the service is concluded and the people retire to the strains of Brahms' *First Symphony* (fourth movement).

The burial service is brief and continues the philosophy and sentiment of the earlier meditations, concluding with a poem by Shelley, "He is made one with Nature" or "To W. P." from George Santayana, which begins, "With you a part of me hath passed away" or *A Pindaric Ode* from Ben Jonson, "It is not growing like a tree."

What do we say about this? As compared with the memorial and funeral service rituals in our Christian worship books? To be fair and honest, we must be both positive and negative.

On the positive side the Humanist ritual has several emphases which, as Christians, we tend to neglect:

- (a) It emphasizes the reality of death, an issue we try frequently to dodge. We acquiesce in the mortician's art and skill and we praise him for making a body appear as if he were "just asleep."
- (b) It takes our human frailty plainly into account and interprets "immortality" properly and without any confusion with "eternal life," as Christians are frequently inclined to do.
- (c) It never loses sight of the family of man; we belong together and are examples to one another. Life's adventure is ours and our progress within it is determined by and dependent upon our mutual support.

With these emphases no one of us can quarrel. But there is something missing. The ritual is devoid entirely of any context. There is a stark loneliness about

these conceptions of both life and death. From the perspective of the Christian faith the Humanist's Funeral Service is less than adequate. Why?

- (a) There is a semantic problem. The word "service" itself implies a mission to share with men something already given to us. Of what avail is it simply to remind our fellows that the grim Reaper dogs their steps and that human effort is merely dust built on dust? Also, the ritual uses several times the phrase: "We dedicate. . . ." If there is nothing higher than ourselves and no frame of reference from which our vows derive their sanction, how and to what can we dedicate anything, especially ourselves?
- (b) The sources of comfort are unreliable for some and non-existent for others. What comfort lies simply in being told or in the realization that your brother is dead? Or, what inner strength comes from a dead-end remark such as "In death as in life we belong to Nature"?
- (c) The caption that heads the new funeral service ritual in the *Worshipbook* of the United Presbyterian Church, USA, is "Witness to Resurrection." In other words, the service is an affirmation of victory and hope. But the guarantee is not from or by or within ourselves; it comes from something done without our aid or initiative. Moreover, it takes care of our sorry past and prescribes our future. On the other hand, how grimly the accents sound in the Humanist ritual! "We accept as inevitable the eventual extinction of human individuals and the return of their bodies to the Nature that brought them forth" is fatalism of a sorry kind.
- (d) There is also the nature and quality of true fellowship. The community of man, according to the Humanist credo, is held intact simply by the cycle of life and death and by our acknowledgment that we are all caught in this endless round together. Our belonging-ness is no more than the fact that we make our temporary appearance in the procession of the generations. What a far cry from the fellowship of the Communion of the Saints? How limited a view of human potential! The New Testament tells us of and witnesses to new life that is transformed by someone beyond it and becomes thereby independent and free from the thralldom of things as they are and have been. The Humanist calls for "an affirmation of life on behalf of the greater glory of mankind." The Christian gospel invites us to an affirmation of the "abundant life" that *works* the greater glory of mankind.

TV Lectures Do Not Work

The University of Toronto, the largest in the British Commonwealth, faced up to the student explosion (enrollment is now 25,000) and the space limitations of an inner-city campus by establishing three smaller universities in suburban areas. The Scarborough campus was opened in 1965 and was the product of careful forethought and planning in order to meet easily the demands of new educational

programs and methods. Top priority was given to closed circuit television whereby instant replays could be given of lectures by leading scholars and scientists originating in the parent university. The prospect was exciting: (i) every student would have a good seat and access to the best authority in the field; (ii) one faculty member only would be needed to handle the large introductory courses in arts and science.

The result? Disaster. And the reasons were many. "The idea was oversold from the beginning," said the president. "People were overly optimistic of the acceptance of TV by faculty and students."

First of all, adverse reactions arose with the faculty themselves. The system, they said, destroyed the age-old student-teacher relationship. But equally difficult were the problems created by the time consumed in preparation. Professors discovered there is a big difference between "televised lectures" and "television lectures." Not everyone had leisure to organize his material for exact timing and few would agree to submit to the discipline of learning to use the medium effectively. Moreover, young teachers, dogged by the maxim "publish or perish," felt that time given to television robbed them of opportunities for personal research. Students, too, felt that the TV screen was a poor substitute for the real person of the professor. They discovered also that a bad lecture in the classroom was infinitely worse when performed under the impersonal eye of the camera.

Then, there was the financial burden of the program. The original system cost one and a quarter million dollars. Most of such equipment becomes obsolete in five years and many parts are unavailable after ten. Electronics specialists were necessary and expensive and at the end of the first year the university discovered that it took \$200,000 annually to keep the system in operation. This was a chilly reversal of a forecast made initially by the vice-president who said, "This system is expected to contribute greatly to the economy and efficiency of the university."

Finally, with the whole venture under review, the administration was forced to hire "a co-ordinator of media services," who would take full responsibility in integrating the various facilities for maximum efficiency and at minimum expense. He came up with the idea that the only way the university could handle the system and remain solvent would be to produce and sell programs outside. "But," he added, "TV is a very precise medium, and the viewer has a low tolerance for programs that are too long, lack content or visual impact, or have poor sound quality."

Increased Protestant Book Sales

Protestant religious book publishers report a new upsurge in sales. Curiously enough, the increase embraces a particular kind of writing: books that focus upon personal piety and the encounter of the individual with the unseen. Sales are slow with books of formal doctrine or of systematic theological discussions, whereas religious writings that simply "tell it like it is" are being sold by tens of thousands. This new phenomenon was a conversation piece for sixty-eight book publishers

who gathered in mid-summer in Minneapolis, Minnesota, for the twenty-first annual Christian Booksellers Convention.

Probably the prime example of the reality of this popular thirst for inspirational literature is the case of Keith Miller's *The Taste of New Wine* (Word, Inc. 1965) which has sold 470,000 copies, and is still under brisk demand.

The majority of these sixty-eight publishers are non-denominational and they distribute their materials through some 3,300 Protestant and religious bookstores throughout the United States and Canada. The gross sales of this varied and scattered enterprise range from three to six million dollars annually. Moreover, the increase in outlets, which includes "narrow stalls tucked away on side streets," is reported by Booksellers Association to be almost 200 per cent in twenty years.

What kind of books promote such sales? Usually they are short; they are rarely over 200 pages in length. There is considerable focus upon the individual self—its struggles, feelings, and moral or spiritual victories. They are amazingly free from dogma or anything that is preachery or judgmental. There is an inclination to wrestle with problems of human experience as they take shape in race relations, marriage and children, drugs, personality conflicts and even mental illnesses. Added to the interest these human problems generally excite, the publishers themselves have seized upon the latest and best promotional and advertising techniques and have not hesitated to borrow the strategies of the secular book market. However, the executive vice-president of the Christian Booksellers Association, John T. Bass, of Homewood, Illinois, while reporting an increase of twelve per cent in sales over last year, does not attribute these levels to promotion alone. He adds, "I think the world as a whole is somewhat concerned about its future. People as a whole are looking for answers."

The four leading non-denominational religious book publishers are Zondervan (Grand Rapids, Michigan), Revell (Westwood, New Jersey), Eerdmans (Grand Rapids, Michigan), and Word Books (Waco, Texas). Word Books is the youngest. Beginning in 1965, its second book was Keith Miller's about which Jarrell McCracken, the president, says: "Those who have written religious books in the past have set themselves up as authorities—as superior or infallible. Keith Miller lets people see where he is fallible and allows them to participate in the struggle with him." Zondervan runs a seven-story plant in Grand Rapids, employs 150 persons, and publishes 100 titles a year. Vice president, Robert DeVries, writes, "We think of the twenty-six million evangelical Christians in America as our main audience." William R. Barbour, Jr., president of Revell, says: "Our all-time best seller is a book called, *The Christian's Secret of A Happy Life*, by a Quaker, Hannah W. Smith, published originally in the early 1870's. We have sold over 2½ million copies of it. Of course, we have had to have a real swinging jacket, an attractive format and an advertising message that will tell the book's story in today's language." Eerdmans would add their testimony to the striking characteristic of the religious book field: how many books—both very old and very recent—remain at high sales levels for astonishingly long periods of time.

The Ecology of Creation

by KARLFRIED FROELICH

WE have entered the seventies. After the roaring twenties, the turbulent thirties, the heroic forties, and the developmental emphasis of the fifties and sixties with their accelerated pace we are facing a decade, the main problem of which has been identified by higher officialdom as that of ecology. Ecology—we all probably remember the time when the word was unknown to most people outside the professional circle of biologists and sociologists. The term is an artificial creation, coined by the great German popularizer of Darwinism, Ernst Hæckel, to designate the science of observing and describing the relations between living organisms and their organic and inorganic environment. There seemed to be no reason why a technical term of an esoteric branch of science should become part of our common linguistic convention.

Yet, today the word is in everybody's mouth. No daily paper is without reference to it; no corner of the country is untouched by it. Earth Day Celebrations, school programs, and even theological conferences¹ carry the message abroad. The reason is that suddenly it

Address delivered on Alumni Day, June 1, 1970, by Karlfried Froehlich, associate professor of the Medieval Church at Princeton Theological Seminary. Dr. Froehlich, educated at the Universities of Goettingen and Basel, completed his doctoral studies under Oscar Cullman, and taught New Testament and Church History at Drew Theological School, New Jersey. He is editor of Oscar Cullman: Vorträge und Aufsätze (1967) and co-author, with Drs. Kee and Young, of Understanding the New Testament.

is not just "their" world out there that is at stake, the world of mice and fish, of mushrooms and trees, of waters and air currents, but *our* world, the world of man as well.

Hæckel derived his term from the Greek word *oikos*, house, dwelling. It is the same word which appears as a component in "economy," the law of the household; or in "ecumenism," the attempt to draw together Christians from wherever human dwellings are found. *Oikos* does not simply mean a shell, a lifeless configuration of wooden, brick or concrete walls. It is a rich term, embracing everything that goes on within the entire household, the intricate relations inside the shelter, the limited sphere in which life is born, matures, and has its "home." There is no *oikos* without life, there is no life without *oikos*.

We realize today that man's *oikos*, man's natural habitat, is threatened; and paradoxically enough, it is threatened by the tenant, man himself. And since it is his "house," his limited sphere of life, it threatens him as well. It threatens him with extinction, with suffoca-

¹ The first was held in April, 1970, at Claremont, California. A complete report and the texts of the addresses delivered at this conference are not yet available to me. For a pre-

liminary report, I had to rely on an article in *The New York Times*, May 1, 1970, p. 12, by Edward B. Fiske under the title, "Christianity Linked to Pollution."

tion in one dense mass of population, traffic, and waste. The threat is as real as leaking oil wells and tankers off our shores, as the stench of dying fish in our lakes, as the smog over our cities. It is no longer just a matter for ecologists concerned with the problems of some bird colony, with the flora near a dam, or with the phenomenon of a population of mice breeding itself out of existence by overloading the carrying capacity of its habitat. We see what the problem is. If it is true that ecology is the theme of the seventies, then we stand at the threshold of the decade of sheer survival, the struggle for the survival of mankind, in the face of the threat of his *oikos* to support him any longer.

I

Man's world a *threat* to man? This is what nature used to be. There, in the caves and huts of primitive man, in his tents and tree houses, the environment was indeed experienced as a constant threat, an uncontrollable power, which required crafty ingenuity and magic ceremony to be endured at all. There, the threat was personalized into deities, demons, spirits, against whose cosmic power no effective help seemed available. Man's world at that stage was a world from which he could not escape. It was the theater of his defeat, of his humiliation.

But man learned to live with this threat. He turned it into a challenge, and slowly emancipated himself from it. In a long, painful process, he succeeded in reversing the relationship, and established a new order in his household. The Enlightenment of the 18th century brought the first full awareness of

this transformation, and America as a nation is a child of that century. Man's world was fast becoming a world unable to escape him and his arbitrary rule. It became the theater of man's triumphs, of man's final victory. Man conquered the world of nature and thus gave a new sense to the term: "*our* world."

Perhaps the most consequential gift of the Enlightenment to later generations was the view of this process as *progress*,² the *ideology* of progress, which we all have inherited from our fathers. It was characterized by three beliefs: Upward movement of an endless time line; irreversibility of the process; and mathematical necessity. Progress in relation to man and his world meant ever clearer separation between the two, with ever more weight and power falling on the side of man. Man's *oikos*, man's world, was no longer just "nature," but civilization—a man-made world, a house vastly improved and improvable by the effort of the tenant! Man savored his triumph. The future looked bright. And while the Enlightenment's optimism did not hold for long, it is out of its ideology of progress that modern scientific man emerged. His *oikos*, his world, has fully become "his," his "property," in the sense that it functions as a mere object, as the raw material for his total goal of domination. The objectifying of nature in our modern world was the last step, it seems, on the long road toward victory, toward freeing mankind from the

²For the following, cf. the chapter by Herbert Luethi, "Geschichte und Fortschritt," in *Das Problem des Fortschritts Heute*, ed. Rudolf W. Meyer. Darmstadt, 1969, pp. 1 ff.

threat of his environment, once and for all.

But from the beginning, doubts arose over the universality of this scientific concept of progress. The weak point of its Enlightenment roots was the too simple identification of progress in scientific knowledge and domination over nature, with progress in the history of man himself. Man's way from cave man to city-dweller was also an upward, irreversible, and mathematically necessary process. When the night of ignorance had lifted, man *had* progressed from darkness to light, from barbarism to morality, from fatalistic resignation to happiness. Man now simply had to be more humane, "better," and he would never regress. The French Revolution, however, shattered much of this dream. It did not shatter the reliance on scientific method and progress itself. Rather, the horrible mass phenomena of the revolutionary days suggested a failure of integrating man himself sufficiently into the system of scientific progress. Mankind too had to be subjected to regulation by scientific methods, by sociological manipulation according to ever purer principles. *Together* with his world, man now found himself the object of his own triumphal sciences, and, detached from his freedom, could be taken out of the realm of the contingent and projected into the realm of absolute, scientific truth. Had the road from cave man to *homo vere sapiens* reached its end? Modern scientific man can conceive of a sequel. Beginning at least with Herder who spoke of a new, higher human organism, a social entity, a unified mankind which might develop, down to Teilhard de Chardin, this hope for a new, higher

form of collective *homo sapientissimus*, who would be freed from individual limitation, has intrigued speculative minds. But here too, in this grandiose projection of development beyond emancipated scientific man, hopes for progress have been bitterly disappointed. Rather than leading to the new brand of super-mankind, the result of technological progress has been an ever widening gulf between "highly developed" and "underdeveloped" groups and nations, and consequently deeper frustration, greater hatred, and more brutal violence than ever. The technological flight into the future, the flight forward, has become a liability for the equally necessary human progress.

Perhaps the most powerful protest against the naive coupling of scientific and human progress has come from the existentialist camp, outside and inside the theological community. Nourished by the experiences of a whole generation in and between two World Wars, the deep scepticism toward progress was not turned, however, against scientific progress. "Nature" as an object of science was seen as indifferent and therefore "meaningless" for the existential quest, because it had no history. But while man did make progress in his victorious conquest of nature, existentialism sees him suffering immeasurably from being dominated, enslaved, oppressed by that part of nature constituted by himself and his kind. In the light of this experience, "world," man's world, had the ring of an anthropological term: Man's world is a world of human beings, and man's hell is—the others. Existentialism did not deny that man's environment can be and will be improved. But man's *world*? Instead of

continuous improvement, it has become more inhuman: Auschwitz, Hiroshima, Indochina. This seems to be man's world: a world of threat from fellow man and against fellow man amidst spectacular scientific progress! If the Enlightenment idea of progress was to include human progress, it was a colossal failure.

II

If the new mood of our decade and the desperate interest in ecology teach us anything, they might well alert us to the fact that even the day of existentialism is over. Not that its sceptical evaluation of human progress was wrong, but its context was perhaps too restricted. What we realize today is that man's world does not consist of human beings only. Man and his *oikos*, man and his natural environment, belong together. They cannot be separated into "meaningless" and "meaningful" levels. Their fate, their doom, their future, are inextricably bound together.

The manifestations of this new affirmation in the young generation, which are impressed upon those over thirty with a truly evangelistic zeal, may look strangely old-fashioned, romantic, like a return to a pre-scientific age. Therefore they usually draw nothing more than a sympathetic smile or perhaps cause a gooseflesh of horror over such barbarism. I think of the barefooted feeling, of the bearded lifestyle on campus, of the tribalism of agricultural communes. But we should not be deceived. All of this has nothing to do with the "old." Even the fact that man's world, his *oikos*, has become a threat to him again, does not indicate a return to the world of primitivism.

Primitive man experienced this threat as an active one, the menace of demonic forces. We face a passive threat from our environment: its inability to serve as *oikos* much longer, its being unable to sustain us. It may well be that the passive threat is no less frightening than the active one. Primitive man had nothing to lose. In taking up the challenge, he had the victory over nature still before him. We find ourselves today on the defense precisely because the "enemy" is conquered, exhausted, at the point of dying: a Pyrrhic victory, as one bright doctoral student called it in a recent editorial.³ Today progress has become questionable not only in terms of man's relation to his human world, but even more with regard to his natural environment and his use of it.

One thing is clear. The apocalyptic nightmares of pre-eighteenth century man, the dreaded images of global catastrophe, which the Enlightenment thought had abolished once and for all, are haunting us again. They are back with all the fear, the insecurity, the paralyzing power which they ever possessed. Time, which was scientific man's greatest ally, opening up for him ever greater possibilities of conquest, is being dreaded again. This is true not just of the underprivileged who see no future, but of our entire culture: there is fear of the news; fear of the long, hot summer; fear of the next year; fear of more time to elapse before "something is done" about the multiplying problems of our society. We have more than an inkling today, not only of how man can become hell to his fellow man, but of how the very act of

³ Bruce O. Boston, "Pyrrhus Revisited," *Dimension*, Fall, 1969, pp. 5-13.

living, of suffering through our dilapidated natural habitat, can become an apocalyptic ordeal. Our proud progress, even our undeniable technological progress, has taken on a sour taste. It is slowly becoming transparent to the clear fact that the driving force behind much of our "progress," behind many of the most celebrated inventions of our age, is the same as the motivating force driving the most primitive society: war, control of power, survival. The machine of scientific progress is still running fast, fed by this fuel. But man's *oikos*, man's world, has in the meantime fallen victim to man's inability to come to grips with himself. The danger is great that the environmental threat against his very existence will materialize with the same mathematical necessity which the Enlightenment claimed for scientific and human progress.

III

Realizing the demonic dimensions of this outlook, theologians and non-theologians alike have been all too willing to let Christianity share a good deal of the blame for our ecological crisis. Its teaching and its scriptures, it is frequently heard, have provided the ideological matrix for the fateful progress thinking in our scientific age. Of course, there is undeniable truth in such a statement, inasmuch as Christianity has left its imprint on all developments of the Western mind in the last 1700 years. But the charge of special complicity in this case does, I fear, too much honor to the progressive spirit of Christianity in its ecclesiastical and philosophical manifestations. Usually, the Christian Church has been rather slow in accept-

ing secular developments in the world around it, and even slower in justifying them *post factum*, giving them some form of theological sanction. This was particularly true with regard to the scientific revolution. Risking the danger of overstating the case, one may be tempted to say that our churches in many cases are still struggling with the *coming* of the scientific age, certainly not with its demise.

In an oft quoted article by Lynn White, written for *Science Magazine* in January of this year (1970), the Jewish-Christian rejection of a divine nature, together with the teaching of Genesis 1:28 is suggested as part of the ideological root behind the present ecological crisis. Both the overextension of the world's population by unrestricted human procreation and the unlimited exploitation of man's natural environment, according to the author, have found their religious encouragement here: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea, and over the birds in the air, and over every living thing that moves upon the earth.'"

It has since become almost fashionable to quote this verse as the major proof text for the environmental guilt of Christianity. Based on its use at the Claremont Conference in April, *The New York Times* headline of a report on the meeting proclaimed: "Christianity Linked to Pollution." "Scholars cite call in Bible for man to dominate life." We have become accustomed, of course, to references to this verse by those interested in the development of effective means of population control for quite

some while. Spokesmen have (rightly) charged that the most formidable obstacle to any sensible form of control is the belief in Catholic and Protestant circles that restriction on human procreation in marriage is against God's order of creation. What is significant is that the second part of the imperative now appears blameworthy, too: ". . . and subdue (the earth), and have dominion over the fish of the sea, and over the birds in the air, and over every living thing that moves upon the earth." Quite apart from the exegetical details, is it not true that the Christian world finds here its classical proof; text for an ideology of the degradation of nature, of the exploitation of natural resources, of the scientific dream of man's total dominion over the whole world? Must the Christian not be embarrassed when he sees his Bible sanction the very attitudes which have led to the present crisis?

When we hear such charges, we must not forget that the modern scientific understanding of man's world has been developed largely in direct antithesis to the traditional Jewish-Christian belief in the world as God's creation. It is true, Christians finally caught up and "re-discovered" the potential of Genesis 1:28 for a scientific age. They may even have used the text excessively in order to prove to themselves as much as to the world that they could be with the trends of the time. But it needs no particular insight to realize that this was a desperate move in the face of the onslaught of science against the naive, mythical world view of the entire creation story in Genesis, a story which seemed to contradict at so many points

the modern consciousness. Christians were embarrassed enough trying to defend the agriculturalism of Genesis, the odd sequence of the days of creation, and other details against an emerging scientific, urban culture. It is unfair to blame Christianity for the ecological crisis on the basis of a passage which was used under pressure and in desperate self-defense.

The time is gone when one can smile at the "primitive," "pre-scientific" talk about our world in the Genesis story, and then dismiss it. It may well be that in its substance, the biblical message of God's creation, can give a new depth and a clearer direction to our ecological concerns and apprehensions, at a time when scientific talk no longer seems sufficient. It may add a new perspective, a new dimension, by relating the concept of "our world" to that of "God's world." Creation means that man's *oikos*, man's world, is not just there as an object (or as a subject) of threat, domination, or oppression. It has not come of itself, just as man has not come of himself. It was *made* for him, *built* for him, really *for him*; not *against* him. Man did not choose his environment; he received it as a free gift. He did not build his *oikos*, but had it provided as a shelter for his life. All of this is the clear message of Genesis 1:28. It is also the message of the entire story, and certainly of the Yahvistic account of creation and Paradise in Genesis 2.

The biblical creation stories in Genesis are no scientific reports. They are not etiological tales either. They do not attempt to prove God's existence from his works. Modern scholarship has done much to eliminate misunderstandings

of this sort. It has made it clear that these stories must be read as a witness to their God by people who saw the same God at work in the beginning of the world and in their present. In the framework of the biblical faith, they say the same thing which is said all over, carrying it through to the ultimate limits of man's quest: God is the Lord of all that is, the Originator and Sustainer of everything—and this must include man himself and his "house," his environment, which God even in the present has provided for him.

IV

Granted this framework, it is nevertheless important to listen to this witness about creation with the specific accent of its authors which may help to correct different accents in man's modern thinking about himself and his world. I can mention here only four points that seem to be relevant.

(i). Man and his world are different from God. The biblical creation stories do not presuppose a monism, an emanational derivation of the (essentially spiritual) world from the one divine essence. They do not put forth a myth of begetting, or of a birth of the world. God creates by his Word, and the creation stands there in answer to his creative call. The symbol of the "word" is ingenious indeed. It allows the author to speak of the world coming from God while leaving God's substance totally untouched—just as a word leaves the mouth. Later generations have tried to further guard this point by introducing the affirmation that God created the world *ex nihilo*, from nothing, rather than from himself, not to speak

of uncreated matter. Against all pantheism the message here is: man and his world are *not* divine.

(ii). Man and his world belong together. While the biblical story does not lay claim to a scientific evolutionary scheme, it arranges what it has to say in such a manner as to indicate a teleology, and order in the sequence of creation. Man is the goal, the crown, separated from all else by God's weighty self-reflection, "Let us make man in our image, after our likeness!" But man's creation is carefully prepared by the works of the preceding days, which detail the providing of a habitat for life—the creation of Light, of Water, of Earth, of the necessary environment for all vegetation and animal life. Man's world is prepared for him when he enters it.

Yet the story is equally unambiguous about man's close relationship to animal life. Man does not have a day of creation for himself but shares the sixth day with the land animals. And when it comes to God's provision for man's food, in the verses following Genesis 1:28, man again shares the same table with them. Man and his world belong together, not only in a vague, general sense, but through tangible, visible links which are part of the very order of life's existence.

(iii). Man and his world, as God's creation, are separated from non-creation, from that indescribable chaos which God has driven back behind the limits of his creation and is keeping there—outside. One of the recent interpreters of Genesis, Gerhard von Rad, has constantly emphasized this point. The story cannot speak of creation with-

out speaking of chaos. In the priestly account, creation does not follow empty "nothingness." It follows chaos.⁴

There is the *tehōm*, the wetness, the primordial ocean. There is *tohuwabohu*, the unordered, undefined nothing which is, but is not yet *something*. There is the *ruah elohim*, the wind of God, the mighty primordial storm hovering over the depth of the abyss. Man's whole world belongs to the realm of creation, but both man and his world are surrounded on all sides, above and below, by the dark potential of chaos which is kept back by limits set for it by God. Yet it is still able to make its presence felt in the midst of God's creation. Man sees it in his waters and their dark, aboriginal powers: in the chaotic waters of the downpour, in the waters of the floods, in the waters of the endless ocean. When God is dealing with the primordial waters in the beginning of creation, he does not find that "it was good." The fish, and even the "great sea monsters" are part of his good creation, but their element points back to the dark, the chaotic "out there." Man also experiences it in the phenomenon of the night. God created light. He did not create night. "He saw that the light was good," and then "separated the light from the darkness." Night is a remnant of the chaotic darkness, and in the coming of every night chaos asserts once more its disturbingly close presence to God's creation.

Finally (iv), man and his world are God's *good* creation. "God saw that it was good." This phrase appears time

and again and therefore deserves our attention. The Hebrew word for "good" does not render an esthetic or moral value judgment. It has the ring of "practical," "appropriate," "right." It reveals the existential thrust behind the whole story which is as real today as it was then and there. God's creation means God's *good* creation despite all our experience to the contrary. God is being defended here, and this chapter must be seen in the context of that great literature of theodicy which was such a precious part of Israel's tradition.

V

The last point is of special importance for us. The biblical story leaves no doubt that there is nothing wrong with God's creation, with man *and* with his world. They are "good," "right," and in this way separated from chaos. But (and this is the point of the Yahvistic account of Genesis 2 and 3, which has been so artfully connected with the priestly chapter) something can go wrong with it, and something *has gone* wrong with it. Not through God's fault, but through man's desire for progress, man's dissatisfaction with what was "good," man's aspiration for something still "better" in the relationship between himself, his world, and God. The story in Genesis 3 does not explain how this desire arose in man. It presupposes him to be in the image of God, it presupposes man as a free creature.

It was in this freedom that man touched the fruit and ate it, thus asserting the limitlessness of his own God-like dominion over "his" world which in reality, like himself, was God's creation. The Greeks had a word for such an act of man who sets the limits of his

⁴ For a most perceptive discussion of these aspects, see the recent book of my colleague, Bernhard W. Anderson, *Creation Versus Chaos*, 1968.

power himself in defiance of the limits imposed by the Gods: *hybris*, the root of human tragedy. Man is free to act, but his *hybris* must fall back on him because he is not God. No doubt, we all would classify *hybris* as evil, as a vice, as morally reprehensible. But who can recognize it for what it is? It presents itself quite respectable, quite logical, quite natural, like the thoughts instilled in the woman by the serpent: "God knows that when you eat of it, your eyes will be opened, and you will be like God, knowing good and evil." What a marvelous horizon of true scientific progress opens up here! And the promise *was* fulfilled. Their eyes *were* opened, they now *knew* the burden of deciding between good and evil—and all it came down to was that they saw they were naked. "So they sewed fig leaves together" in order to cover up an understanding of themselves and their world which was no longer simply "good."

This is the biblical view of progress. Progress is not denied. It is an undeniable reality. But it is put in its proper place as a phenomenon of human *hybris*. The immediate result is not even dramatic, apocalyptic—it is hardly noticeable at first: a slight imbalance in the "good" creation, a creation which, with this act of man's *hybris*, has become more open for what was kept outside: chaos.

The effect has snowballed. Man ever since has become aware of the fact that chaos is waiting at the door of his world. Today it is clear to everyone, even without the mythical language of the Bible. And the root remains human *hybris*, limitlessness in the desire to dominate the world, if we take the bib-

lical analysis seriously. To counter the threat of chaos in our deteriorating relationship to the environment, we will have to go to this root, and this is not easy in a culture which is still run by an unbounded confidence in the limitlessness of man's capacity.

The biblical counterterm to *hybris* is *tapeinosis*, humility. Humility does not take the fact of limits into its frame of reference fatalistically. It takes limits upon itself, freely, in a self-chosen ordering of priorities which relegates "myself," "my rights and property," even "my survival" to a secondary position after the concern for the welfare, the rights, the survival of others—perhaps of all of creation.

VI

We have been used in theology to associate the re-entry of humility into the scene of true human possibilities with Christology. Jesus Christ, according to the Pre-Pauline creed, is the great example, "who, though he was in the form of God, humbled himself . . . and became obedient unto death, even death on a cross" (Phil. 2:6 and 8). His sacrificial life has become our paradigm for asserting how chaos can be overcome. It may be time to point out that in the biblical understanding of creation, of man and his world itself, the example of humility is already present. One of the great theologians of the Early Church, Origen of Alexandria, has seen this with great clarity. Origen was later attached because of subordinationist tendencies in his trinitarian theology. In fact, when he tried to explain the mystery of the divine Logos become flesh, he compared it to the problem of an immense statue which fills the whole

world and therefore cannot be seen unless a smaller copy of it is made, exact in every detail, scaled down to size for the eye to behold it.⁵ If this is subordinationism Origen will stand by it. God indeed did the impossible. He humbled himself, not for his own sake, but for the sake of our limited existence. Precisely this is Origen's interpretation of creation: the One and Indivisible, the Eternal, Self-sufficient God went out of himself, did the impossible, took upon himself the limitation of creating the world, out of sheer love.

This is the hidden ecology of the world as God's creation. If it is as old as Jesus and his message, it is also as old as creation itself. The theology of the cross is not only more human, it may also be more natural than the theology of glory. It is in the very fabric of God-created existence. A nation that has been proud to call itself a Christian nation should know this simple truth. Christians are the first who are bound to recognize that life, all life, lives from sacrifice. We have unlearned this lesson in decades of roaring progress. For too many among us, life still lives from profit, from the willing or unwilling exploitation of human and natural resources. We will have to relearn the lesson, if as Christians we want to bear witness to the world of our day and age in the midst of what could be the very last crisis.

What can this mean? Of course, political action will be crucial and decisive in any attempt to deal with the ecological problems of our decade, and Christians have a duty to speak up and bear the burden of getting involved

with the pressure tactics to bring about political action on all levels. But political action alone will not solve problems that arise out of man's very nature and attitudes toward his world and their redemption.

Theologically, the recovery of the lesson to be learned from our belief in God's good creation will mean two things. First, it will mean that we sacrifice our demanding attitude toward God, which may be one of the worst forms of human *hybris*, religious *hybris*. We cannot rely on God to bail us out when it is our *hybris* that has caused the problems. God is patient. He can wait. His major form of punishment, as the Apostle Paul reminds us, is not fire and hell, but his leaving us alone, his "giving the sinner over to his own passions and desires." God has time. He *can* wait until we have destroyed our world and ourselves, and he may choose to do so. What we perhaps need after the theologies of hope, is a theology of radical humility which is ready to face *this* waiting God.

Second, it will mean a sacrifice of our present style of life and of the goals we preach for the lives of others. John Cobb, at the Claremont Conference on the "Theology of Survival," called for a new Christian asceticism based not on economic restraint, but on ecological restraint, a rehabilitation of the simple life in a society haunted by a value system of affluence. The Christian tradition from its inception had as one of its constituent parts the message of *metanoia*, of repentance, the sum and essence of Jesus' own preaching. Repentance—what can this mean today? Must it not in fact mean what it always has or should have meant: a radical recon-

⁵ Origen of Alexandria, *On First Principles*, Bk. 1, II:8 (tr. Butterworth), pp. 21 f.

sideration of everything that we take for granted? Of the unchecked expansion of national economies? Of the right of everybody to have as large a family as one wishes? Of the absolute value of human life over all other life?

If the ecology of creation is inextrica-

bly bound up with sacrifice and humility, Christians should be the first to ask these questions honestly and seriously, and start living the answers. I see an enormous task before all of us, pastors and congregations, an enormous task of thinking listening, and living.

Current Trends in the Old Testament Field

by BERNHARD W. ANDERSON

ANYONE who attempts to evaluate the state of Old Testament studies at the beginning of the 70's may gain the impression of being on a ship at sea. Technicians on the ship are responsibly at their posts: philologists, archaeologists, historians, literary critics and the rest. There is much activity on board, as shown by the numerous articles, books, and commentaries that have been written lately. And the ship is definitely moving somewhere through the rough waters of the new decade. The only trouble is that the direction in which we are moving is not clear at the present time.

In retrospect, the decade of the 60's introduced a new, and even radical, openness in Old Testament studies. This new spirit was fostered, in part, by the awakened vigor of Roman Catholic biblical scholarship in the period after Vatican Council II. The appearance of *The Jerusalem Bible* and *The Jerome Biblical Commentary* are impressive signs of the bold entrance of Catholic scholars into the arena of the critical study of Scripture. This welcome ecumenical development holds promise of path-breaking leadership in the years ahead, although so far many of the works published recently by

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Catholic scholars show perhaps too enthusiastic adoption of critical positions taken by Protestant and Jewish scholars in the past. Meanwhile a younger generation of scholars (Protestant, Catholic, and Jewish) have been challenging, if not abandoning, the older approaches. Illustrative of these revolutionary tendencies is the work of James Barr, especially his *Old and New in Interpretation*, which has contributed to the ferment of the period.

Crisis in Old Testament Theology

The open-ended character of present Old Testament studies is particularly evident in Old Testament theology, the discipline which should perform the task of synthesizing and illuminating all of the aspects of the Old Testament field ranging from archaeology and comparative religions to textual, literary-critical and form-critical investigations. The two works which command the field now—as at the beginning of the last decade—are Walther Eichrodt's *Theology of the Old Testament* and Gerhard von Rad's *Old Testament Theology*. During the decade a great debate has been waged over the proper methodology of Old Testament theology. Critics of Eichrodt have maintained

that his organization of Old Testament theology under the rubric of "covenant" is too "systematic" to do justice to the variety and dynamic of Israel's history of traditions; and critics of von Rad have insisted that his tradition-historical approach, which emphasizes the various ways Israel retold the "Salvation History" in ever new historical situations, has undermined elements of theological continuity and coherence to the point of doing away with Old Testament theology itself. Von Rad's presentation, being more akin to the temper of the times, has enjoyed wide acceptance and has exerted a creative influence upon many studies in the Old Testament field. It seems fair to say, however, that today scholars are realizing increasingly that his approach does not really give us a theology of the Old Testament. Through the years this has been the steady conviction of Robert C. Dentan who in his latest book, *The Knowledge of God in Ancient Israel*, maintains (against both von Rad and Eichrodt) that the "doctrine of God" is the unifying theological element of the Old Testament. However, even some scholars who have been appreciative of von Rad's dramatic theological exposition are now having second thoughts. It was G. E. Wright who first introduced the accents of von Rad's work to English-speaking readers in his widely influential monograph, *God Who Acts: The Theology of Recital* (1952). But in his recent book, *The Old Testament and Theology*, Wright is sharply critical of von Rad and expresses a qualified appreciation of the monumental theological presentation of Eichrodt. Nevertheless, up to the present no theologian has presented a work which

clearly and convincingly shows how the methodological problem can be resolved or transcended in a new approach to the subject matter. The plain truth is that the theological tides of the 60's have moved scholarship away from the era of "neo-orthodoxy" or "biblical theology" and, therefore, the theological task must be undertaken anew. This point has been made forcefully by Brevard S. Childs in *Biblical Theology in Crisis*. In this book Childs traces "the breakdown of the biblical theology movement" of the post-war period (represented in the Old Testament field by such scholars as H. H. Rowley, G. E. Wright, James Muilenburg, B. W. Anderson) and proposes a new kind of biblical theology based on the context of the Christian canon.

Form-criticism and the History of Traditions

The welcome translation of Otto Eissfeldt's monumental *The Old Testament: An Introduction* and the more recent English edition of Georg Fohrer's revision and updating of Sellin's *Introduction to the Old Testament* bear witness to the vigorous interest in form-criticism today—a critical approach which goes beyond the limitations of the purely literary criticism associated with the name of Wellhausen. Already the impact of form-criticism upon Old Testament studies has been felt in various articles and monographs by younger scholars and in the commentaries that have appeared in recent years, for instance, James L. Mays' *Amos* or Claus Westermann's *Isaiah 40-66*. The translation of Klaus Koch's *The Growth of The Biblical Tradition: The Form-Critical Method* undoubtedly will fur-

ther stimulate this kind of study which so far has been confined to a minority of scholars in the English-speaking world. In a review of Koch's book (*Interpretation*, XXIV [1970], pp. 243-48) Rolf Knierim discloses that a team of scholars is now at work preparing an encyclopedia of form-criticism which will classify Old Testament passages according to their proper genres. Already great advance in the form-critical study of the prophetic literature has been made by Claus Westermann's *Basic Forms of Prophetic Speech*, a work which is a reliable guide to the application of the method to the various genres of prophetic discourse. We may confidently expect that the trend toward form-criticism will continue in the years ahead, though perhaps being modified slightly by the "rhetorical criticism" advocated by James Muilenburg ("Form Criticism and Beyond," *JBL*, LXXXVIII [1969], pp. 1-18) or the "morphological approach" proposed by Martin J. Buss, *The Prophetic Word of Hosea: A Morphological Study* which seeks to relate "the sociological life-situation to a conception of human existence developed in cooperation with other disciplines," such as systematic theology and philosophy.

One branch of form-criticism, namely, "the history of traditions," is currently receiving much attention. Under the influence of Gerhard von Rad's theological exposition, the traditio-historical approach has had the effect of creating a tension between the "history" which is open to critical study and the confessional "history" which glorifies the acts of God (*Heilsgeschichte*), and some have gone so far as to say that it is the history of traditions, not history

in the ordinary sense, which is the proper concern of the Old Testament interpreter. The traditio-historical approach, however, has been advocated by many scholars who do not arrive at such extreme conclusions. Members of the American (Albright) school have emphasized the formal parallels between the conditional Mosaic covenant and treaty forms known especially among the ancient Hittites. The results of these studies are admirably presented in a book (dedicated to W. F. Albright) by Delbert Hillers, *Covenant: The History of A Biblical Idea*. Furthermore, in recent years a great deal of scholarly interest has focused upon the contrasting non-conditional type of covenant theology associated with David; indeed, the Nathan oracle in II Samuel 7 has been one of the most-discussed passages of the Old Testament! Ronald E. Clements, in his *Abraham and David*, has explored fruitfully the relation between the Abrahamic and Davidic covenants in the history of the tradition. Thus Eichrodt seems to have been vindicated in his emphasis upon the centrality of the covenant for Israel, though we have become increasingly aware that the term covenant embraces several theological traditions.

In this connection it is worth noting that my translation of Martin Noth's seminal *Überlieferungsgeschichte des Pentateuch*, promised in the 1968 Book List, is at last at the press (Prentice-Hall) and is scheduled to appear under the title *A History of Pentateuchal Traditions* in the summer of 1971 with an introductory essay on "Martin Noth's Traditio-historical Approach in the Context of Twentieth Century Biblical Criticism." A younger generation of

students, including the students of Noth and von Rad, are now challenging in various ways Noth's radical scepticism about the Mosaic period. It may be safely said, however, that the questions which Noth raised in his 1948 traditional-historical study of the Pentateuch will be wrestled with for years to come. Furthermore, the study of tradition has had a profound impact upon the understanding of the role of the prophets of Israel. The new attitude toward the prophets, which regards them not primarily as "personalities" of ecstatic figures but as men who creatively appropriated the tradition in their present situation, is evident in the introductory study by Walter Brueggeman, *Tradition for Crisis: A Study in Hosea*.

Wisdom in Israel's Tradition

One of the impressive trends of recent years has been the positive appreciation of the place of Wisdom in the history of Israel's traditions. In the past scholars have had some difficulty in relating wisdom writings like Proverbs, Ecclesiastes, and Job to the mainstream of Israel's historically oriented faith. By a *tour de force* Gerhard von Rad brought Wisdom into the context of Old Testament theology by treating it, together with the Psalms, under the caption "Israel Before Jahweh," that is, as Israel's response to the saving acts of God (*Heilsgeschichte*). It has become increasingly clear, however, that from the earliest times Wisdom belonged essentially to Israel's traditions. Indeed, in recent years form critics and historians of tradition have been finding wisdom elements all over the Old Testament and in the most unexpected places. To take a few examples: E. Ger-

stenberger in his *Wesen und Herkunft des apodiktischen Rechts* (WMANT, 20, 1965) maintains that the source of Israel's apodictic law was "clan wisdom." R. N. Whybray in his monograph on *The Succession Narrative* tries to show that the Court History found in II Samuel 9-20 and I Kings 1-2 is not really a "History" but a historical novel written under the influence of the wisdom movement. Moreover, in *Creation versus Chaos*, I have argued that the Davidic court theologians, under the influence of Israel's sages, supported the stability of "the everlasting covenant" with elements of the creation theology of the Ancient Near East.

The future may disclose that scholars have been overly zealous in their attempts to demonstrate that Wisdom was indigenous to the traditions of Israel. In any case, no longer can Wisdom be regarded as an alien element which was assimilated into authentically Israelite tradition only in a late period. Indeed, H. H. Schmid, in his valuable study, *Wesen und Geschichte der Weisheit*, maintains, contrary to past interpreters, that Wisdom does not deal with timeless truths but is essentially "historical" in character. An excellent survey and evaluation of developments in this area of study are presented in an article by R. B. Y. Scott, "The Study of Wisdom Literature" (*Interpretation*, XXIV, [1970], pp. 20-45).

New Horizons in the History of Religion

Above all, the fact should not be ignored that in the present period, when Old Testament theology is in crisis, a new interest has been shown in the history of Israel's religion as a phenome-

non to be described in the context of the religions of the ancient world. The history-of-religions context of Israel's literature was one of the early interests of Hermann Gunkel, the great pioneer in form criticism. This side of his work has been stressed especially by the so-called Uppsala school, of which the late Ivan Engnell was a leading representative. Happily Engnell's articles in the Swedish Biblical Encyclopedia, of which he was editor and to which he was a major contributor, are now available in English under the title, *A Rigid Scrutiny: Critical Essays on The Old Testament*. Engnell's traditio-historical approach, as can be seen from these fundamental essays, took into account not only the oral transmission of Old Testament traditions but also the comparative material of the ancient Near East and the mythical and cultic patterns which profoundly influenced the formulation of these traditions. It is significant that recently a volume has appeared on *Israelite Religion* by Helmer Ringgren, Engnell's successor at the University of Uppsala. Although Ringgren identifies himself with the Uppsala school, his "descriptive presentation of the religion during the period of the monarchy" is part of a more general tendency among scholars to discuss Israel's religion rather than Old Testament theology. This trend is evidenced, for instance, in Th. C. Vriezen's *The Religion of Ancient Israel*, George Fohrer's *Geschichte der Israelitischen Religion*, and Werner H. Schmidt's *Alttestamentlicher Glaube und seine Umwelt*.

The trend toward comparative religion has been influenced by the new historians (phenomenologists) of re-

ligion (Eliade, Pettazzoni, Ricoeur, *et al.*) who are concerned to describe religious phenomena as they appear, bracketing out normative judgments made from a philosophical or theological standpoint. In view of the great interest in the phenomenology of religion today, especially in colleges and universities, it is likely that this trend will continue, abetted by sympathetic interests in sociology, philosophy, and other disciplines of the humanities, to say nothing of the new theologies that may appear in the 70's. The spirit of Sir James Frazer ("The Golden Bough") has been resurrected in T. H. Gaster's *Myth, Legend, and Custom in The Old Testament*, though here too much emphasis is placed upon the concept of "pattern" found all over the world. Nevertheless, the sharp distinction between the religion of Israel and other ancient religions—a favorite theme of scholars in the past—is being called into question, for instance in Bertil Albrektson's *History and The Gods*, a provocative work which challenges the view that the emphasis upon divine activity in history distinguished Israel from her neighbors.

The new interest in comparative religion will undoubtedly elicit interest in Asia, Africa, and other non-Western spheres where there is a more immediate awareness of the mythical dimension of human existence. This trend, however, only accentuates the crisis of Old Testament theology with which we began. Can "the mystery of Israel" be comprehended adequately within the context of a general phenomenology of religion? Within this question bristle a number of problems to which scholars will have to give their attention in the years

ahead: the unity, if any, which is manifest in the plurality of Old Testament traditions, the distinction between Israelite "religion" and Old Testament theology, the relation of language about God ("God-talk") to the realities of human experience, the extent and normativeness of the Christian canon, and the relation of the Old Testament to the Christian community on the one hand and to the Jewish community on the other. The decade of the 70's, spurred by the revolutionary tendencies of the 60's, will undoubtedly be a period of great openness and ferment in Old Tes-

tament studies. If one may hazard a prediction on the basis of present trends, the Old Testament theology of the future will be written out of a deeper understanding of the relation of Israel's faith to the surrounding culture and out of a more sensitive perception of the problems of human existence in this world. If that happens, Old Testament theology will speak more directly to peoples outside of the Western world and to the existential questions and hopes of all men who, under divine initiative and direction, strive to come to the full measure of humanity.

Pre-Education

by DONALD B. ROGERS

I

THE process of educating can be equated with the totality of human experience. Everything that one experiences becomes a part of oneself in some way and could be called something that has been learned. Similarly everything that one does that has an effect on the experience of others and thus influences what they learn could be called teaching. This equation is possible but it is not helpful unless the goal we are after is the breaking-out of some too narrow identification of education with schooling or some other form of formal instruction. At times such a broadening of our concept of education is a very worthy goal.

Most of the time, however, our educational task is facilitated by arriving at some distinctions that permit us to establish limits to our task and a division of labor and responsibility. This paper is an attempt to delineate a useful distinction within the concept of education.

In the practice of counseling a division has been made between counseling *per se* and pre-counseling. In general the counseling process is restricted to a more formal relationship between counselee and counselor, a relationship in which the former is seeking help from the latter and in doing so agrees more or less explicitly to a contract. Pre-counseling is all that which takes place be-

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fore counseling begins between the counselee and a person or persons who may or may not eventually be the counselor.

A minister may be both a pre-counselor and counselor with another person. Mrs. Jones attends the worship service where the minister preaches in a way that communicates to her that he might be able to help her. She explores this possibility in indirect ways, perhaps by taking part in a seminar he holds. In the seminar she tests his reactions to her and he consciously attempts to be sensitive and open to her ideas and her feelings. Then one day after the class Mrs. Jones tarries and asks for an appointment to talk. Even in the first appointment counseling *per se* has not begun. A problem is partially identified, counseling is brought up as a possibility, expectations on both sides are tentatively stated and finally Mrs. Jones and the minister agree to a counseling procedure.

It could be that the nature of the difficulty would be such that the minister would refer Mrs. Jones to a counselor with more training and thus never be her counselor even though he served as an effective pre-counselor. And the point in either case when Mrs. Jones began to be helped cannot be so precisely identified that it can serve as the dividing line between counseling and pre-counseling.

Seward Hiltner has summarized the principles of pre-counseling in this fashion:

- 1) Help is offered in a way that makes it possible for it to be refused or accepted.
- 2) The exact nature of the present relationship is made clear, particularly in reference to predictable false expectations.
- 3) Once help is offered the initiative is left in the hands of the person needing help.
- 4) Evidence of desire for help is not exploited.
- 5) Being available and helpful in non-counseling relationships may be the way in which the counseling relationship is allowed to develop later.¹

A major underlying theme in these principles is that the initiative is left in the hands of the person who may decide to seek help. The counselor does not act as if the request has been made when in fact it has not. He is communicating interest, sensitivity and usefulness, but he does not barge in and take charge and initiate counseling.

The reason for this is partly a matter of respect for the privacy of other persons, but it is also a matter of realizing that counseling will not be effective until to some degree the counselee sees and says, "I have a problem and want you to help me."

Dr. Hiltner's illustrations point out clearly that this respect for persons and understanding of the counseling process does not mean that the "helper" must

be completely passive, take no initiative, or pretend that all is well when obviously it is not. He can and should, in many instances, do something. What he does is pre-counseling. To be sure, in some instances the line of demarcation will be fuzzy since the same principles that are active in counseling are in another form active in pre-counseling.

In an analogous fashion I propose that we take into our educational thinking a process of pre-education and a role of pre-educator. The basic value of this would be to permit us a conceptual distinction that would in turn permit us to adopt as an educational goal something which is not fully either learning or teaching. The further value of this would be to clear up some muddy water that is stirred up when we try to take seriously the interests of the potential student in constructing and carrying out an educational process.

The principles of pre-education analogous to those of pre-counseling are these:

- 1) An offer to teach is made in such a way that it can be rejected as well as accepted.
- 2) Misconceptions that the potential student may have about the intentions of the pre-educator are clarified.
- 3) The initiative for learning is left to the learner.
- 4) Manipulation of the potential student through the exploitation of his needs is avoided.
- 5) The development of events and experiences is viewed as a positive responsibility of the pre-educator as the means for making the development of an educational relationship easier.

¹ Seward Hiltner, *Pastoral Counseling*. Abingdon Press, Nashville, 1949, pp. 125-148, esp. pp. 131-140.

These principles are stated in what may be too innocent a manner. In some instances their implications are strong medicine. How often do we assume we know what, when, where someone else needs to learn; how often do we manipulate that person through blatant and subtle pressures to agree to be a student in appearance if not reality; how often are we unwilling to wait and genuinely entrust the learner with the initiative in learning? The answer in each case is "often, far too often." The error is not only that we become constant intruders but we divert our own best intentions in the process and make the educational task that much more difficult. Perhaps some specific instances will add more clarity at this point than premature generalizations.

II

Some professors have been dismayed to find the new generation of students is quite ambivalent about assuming responsibility for the basic direction of their own education. The students express a desire to have a relevant experience in which their needs, desires, goals and educational styles are taken into consideration. Yet when a curriculum is opened to this kind of sensitivity in a way that allows the students to make decisions about their education with these personal factors in the picture, some back away with considerable anxiety.

This ambivalence is possibly tied to factors such as a lack of experience in self-directed education, a lack of conviction about their own ability to make wise decisions of a sweeping nature in an unstructured situation, a lack of secure insight into themselves. If this hypothesis is acceptable then the task

in education that must be dealt with is in a sense the pre-educational task. There must be a getting ready process that goes far enough to permit the student to assume some greater control of his own education.

Those who have read of A. S. Neill's school will recall a similar situation that seems to arise frequently there. Students arrive at Summerhill who have rejected education. Summerhill allows them to actualize this rejection and avoid anything that looks to them like education. Days, weeks, months later these same children usually return to formal education with a new sense of its value to them. When they do so the kind of education they receive is not that much different from what goes on in many far less radical schools in England.

Many of the innovations at Summerhill cluster in what I am calling pre-education. By a combination of relationships and democratic structures the Summerhill environment permits and encourages children to look at education from a fresh perspective. When they do so they progress even in a rather traditional education pattern much more satisfactorily and sometimes with impressive efficiency. I would contend that one of the valuable dimensions of the Summerhill environment is the willingness to take whatever time is needed on a student by student basis to get ready for education, that is, to do pre-education patiently.

The term pre-education may suggest to some a single chronology of events: pre-education followed by education. I view these as cyclical in a helix with pre-education also following education and linking the past learning event to a future one. The value of the concept at this level of a cyclical metaphor is that

it encourages the learner and teacher to permit the learner to waste time productively in non-educational activities. This would mean that an educational event or experience of learning could be highly valued even if it did not lead directly into another educational event. While I agree that in a way the objective of learning is more learning, the pattern may be more accurately described as learning leading to pre-learning leading to learning.

III

I am sure that by now the reader is beginning to suspect that the introduction of the term "pre-education" (or the analogous pre-learning and pre-teaching) is forced. I agree, but I still maintain that using the concept while avoiding reification is a useful method for encouraging better educational reflection and action. What the concept permits us to do with greater precision is distinguish between various educational intentions and expectations. Just as the overarching goal of pre-counseling is therapy, so the overarching goal of pre-education is learning. But in the same comparison just as the immediate goal of pre-counseling is to create the climate for counseling, so the immediate goal of pre-education is not learning but the creation of the conditions for learning. The value of this shift in emphasis is displayed in the following example.

It has been my experience that the question "What do you want to learn?" is difficult to answer. When students are approached with this question and sense that you will take their answer seriously in working with them to plan a curricular unit, they become vague and evasive. The problem is often that

they simply do not know with precision the answer.

If you take their vague and evasive answer as the final answer and begin immediately to construct with them a way of learning what they have said they want (or need) to learn my experience has been that their motivation is not strong enough to carry them along. It is better to explore their answer, taking it seriously but not with a premature finality. In the exploration, a part of what I call pre-education, the task of the pre-educator is to help the student-to-be develop a sharpened awareness of who he is and where he is in the general arena of his educational life.

In part this pre-educational exploration and experimentation, play and brooding, is legitimized by the assumption that the student's perceived world is always to some degree befogged by latent perceptions. He *does* have some idea of what he needs or wants to learn. We can trust that to be true, and it is far better to trust that idea of his, strange as it may seem to us, than to impose our delineation of his needs and wants. We can trust also, however, that most students can come to a better perception of their needs and wants if we will take the time to help them avoid a premature closure and premature commitment to the required educational plan indicated.

Jerome Bruner says, "The will to learn is an intrinsic motive, one that finds both its source and its reward in its own existence. The will to learn becomes a 'problem' only under specialized circumstances like those of a school, where curriculum is set, students confined, and a path fixed. The problem exists not so much in learning itself,

but in the fact that what the school imposes often fails to enlist the natural energies that sustain spontaneous learning—curiosity, a desire for competence, aspiration to emulate a model, and a deep-sensed commitment to the web of social reciprocity.”²

In the terms of this article what the school eliminates in its varied impositions is the opportunity for pre-education to take place. In our haste and efficiency we waste the “will to learn.”

We can trust the pre-educational process to “pay for itself” in the coinage of motivation, and commitment (even time and effort) by enhancing the education that follows. Thomas Klink supports the importance of waiting in education in his discussion of the relationship of anxiety to learning. He writes, “There are moments in the educational career which are pregnant with anxiety. Several observers have noticed these phenomena. Lois Murphy alludes to ‘salient episodes.’ Havighurst alludes to ‘the teachable moment.’ Boisen identifies ‘crises of life and death’ in the lives both of great religious leaders and of his own patients. Whitehead wrote of the ‘rhythm of education.’”³

Anxiety *can* be so intense that learning is impossible. But anxiety at a more manageable level can facilitate learning as the learner turns to the teaching/learning process for the skills, insights and information that will provide the handle for the anxiety producing situa-

tion. The point in part here is that anxiety and learning are related, but not in such a neat equation that we can either ignore the presence of anxiety or presume to make use of it. Pre-education, as a legitimized activity, makes it possible to turn aside from learning *per se*, to wait and make time to explore the presence and dimensions of that anxiety. The teachable moment can be smothered by being too concerned about teaching, too much in a hurry.

Thomas Green supports this concept in making the following distinction in the topology of teaching. “The topology of teaching helps us to discriminate between those considerations which enter as a part of the teaching activity and those which enter only as presuppositions of the teaching act.” The personal relation of teacher and student, trust, acceptance and the like “. . . have much to do with satisfying the conditions without which teaching cannot succeed or even begin. In short, they deal with the presuppositions of teaching and not with its substance. This does not mean that such views are irrelevant to what teachers are concerned to do. . . . To say that these activities have to do with the presuppositions of teaching does not mean they must temporarily precede the activity of teaching. It means simply that though they are always involved in the ‘office’ of teacher, they are not logically central to the activity of teaching.”⁴

Edward De Bono has reminded us of

² Jerome S. Bruner, *Toward a Theory of Instruction*. W. W. Norton & Co., Inc., 1968, p. 127.

³ Thomas Klink, “Supervision” in Charles R. Fielding, *Education for Ministry*. American Association of Theological Schools, Dayton, Ohio, 1966, p. 201.

⁴ Thomas F. Green, “A Topology of the Teaching Concept,” from *Studies in Philosophy and Education*, 3 (Winter, 1964-65), reprinted in *Modern Movements in Educational Philosophy*, ed. by Van Cleve Morris, Houghton Mifflin Co., Boston, 1969, p. 250, footnote 7.

the obvious by saying, "It is not possible to dig a hole in a different place by digging the same hole deeper."⁵ Education that does not permit pre-education makes it very difficult for the educational process to recognize and encourage the random exploration that is central to much learning. He suggests that we are so intent upon avoiding digging holes that are non-productive that we

⁵ Edward De Bono, *New Think*. Basic Books, New York, 1968, p. 26.

will waste even greater amounts of energy enlarging a hole that is minimally valuable. Pre-education is not education. It does not out-shine it in importance nor is it the goal. But in my estimation it is a colleague of education that needs to have not only a name but also a place in our thinking and activity. In the long run this kind of waiting and preliminary exploration will make more learning possible.

On Going All the Way

by JAMES I. MCCORD

"It is not the arrival," wrote Montaigne, "it is the journey that matters." And St. Paul wrote to his favorite congregation in Philippi, "Yet, my brothers, I do not consider myself to have 'arrived,' spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me."

St. Paul was no dropout. When he entered the service of Christ, he determined to go all the way. For him it was the journey that mattered. Today one can leave the Christian ministry without public furor or private recriminations. It no longer causes a family scandal or an ecclesiastical trauma. This is as it should be. Christ called you into His ministry; He does not trap you. If one feels that the ministry is not his vocation, then he should give it up, as early as possible. Now it does not take much courage to quit. It takes a great deal more to stay.

But the temptation not to go all the way comes in other and subtler forms. The one that concerns me most today is seen in the attitude of the person who says that he will give the Church, or the system, or the establishment, or his session, one more chance to respond to his presence and his program. If results are not immediate, then he says that he has been betrayed, is now absolved of further responsibility, and is released from his vows.

Farewell remarks to the Graduating Class of 1970 by the President of the Seminary.

Few changes, of course, are apocalyptic, although Norman Mailer is right about the "middle-class lust for apocalypse." Continuity and discontinuity are finely intertwined. Change most often comes about when we respect processes enough to learn them, enter into them, and perform responsibly within them. This is part of the journey toward outward progress and inward maturity.

The person whose demands are absolute, unconditional, and immediate, poses a credibility gap. Is he really serious about the journey, about his life's vocation, or is he only seeking the earliest occasion to be betrayed so that he can become cynical and withdraw into privatism, or negativism, or become a follower of the next pied piper of totalitarian fanaticism?

The antidote to the temptation not to go all the way is supplied by our text. It is "that purpose for which Christ grasped me." "My brothers," St. Paul continued, "I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honour of being called by God in Christ." For him life is a long day's journey into light.

William E. Gladstone, when his Reform Bill was crushed in the House of Commons, rose from his seat and declared to his opponents, "You cannot fight against the future. Time is on

your side." This is a theological declaration. It is the basis of your ministry and your journey. It is an affirmation of faith. It is grounded in the assurance that in the man Jesus God now has a stake in human nature and in human history, and the fate of God and the fate of man are one.

John Gardner has written that "a prime function of the leader is to keep hope alive," and Tertullian defined hope as "patience with the lamp lit." This is your vocation in today's world, to keep hope alive. Every man's life is

a journey, and in this world of space and time we never arrive. But the journey is important, each struggle and each experience can have meaning, and you will be expected to demonstrate that patient resolution which is like a lighted lamp or a flaming torch that illuminates the way and points to the ultimate goal which God has in store for all His creation.

And so, my brothers, keep going on, grasping ever more fully that purpose for which Christ grasped you.

Christian Duty and the American Dream

(Chapel Talk, October 6, 1970)

by LEFFERTS A. LOETSCHER

AMERICA today, in spite of power and wealth greater than any known to history, is suffering a creeping paralysis of will. Our national forefathers dreamed of a day when America would extend from ocean to ocean and be filled with a population that would influence all other nations. They had an even greater dream: that the Christianity of this land would reach out and plant churches in every part of the world. These dreams have been fulfilled beyond their boldest hopes; but now we see this nation in an agony of self-searching, wondering whether its goals have been mistaken and whether it has been deceiving itself and the world.

The United States today is like a poor boy who fought his way up the economic ladder. While he was pursuing that will-o'-the-wisp called success he was too busy to think. But now that he has attained wealth that surpasses his fondest hopes, he cannot suppress the paralyzing question: "Was it all a terrible mistake? Has my entire life been wasted and misdirected?" In the midst of its present self-searching, the United States faces three alternatives.

I

One alternative is that we may as a nation attempt to ignore or suppress

A member of the faculty since 1941, Professor Lefferts A. Loetscher has been professor of American Church History since 1954. An alumnus of both Princeton University and the Seminary, he received the Ph.D. degree from the University of Pennsylvania. Widely recognized as historian and churchman, Dr. Loetscher has published many articles and several books including The Broadening Church (1954), a well-known definitive study of theological issues in the Presbyterian Church, USA, since 1869.

this agonizing self-examination. There are some who would make Stephen Decatur our patron saint with his abominable toast: "Our country! In her intercourse with foreign nations may she always be in the right—but our country, right or wrong." There is too often a readiness to brand moral independence and serious criticism of national purpose as disloyalty and treason. I believe deeply in true patriotism—with emphasis on the "true"—and I am sure that you do also. But we can understand what the impatient moralist meant when he cried out, "Patriotism is the last refuge of a scoundrel!" Patriotism can be used as a cloak of idealistic pretensions to cover moral nakedness. Too many cry out, "Do not stop to ask what you are doing. Hurry and get it done!" "It makes no difference where you are going, but be sure to get there as fast as you can!" Such blind activism transforms men into amoral robots, and nations into ruthless juggernauts. Our nation is being self-accused of false priorities at home and of exploitation and ruthlessness abroad. Such charges cannot be ignored and certainly should not be suppressed.

II

An alternative and opposite reaction to this self-criticism is almost as bad—disillusionment and paralysis of will. Some of our national forefathers thought of themselves as a divinely “chosen people” after the pattern of ancient Israel. The Atlantic Ocean was their Red Sea; America was their “Promised Land.” God, so they felt, had called them to be a light and a blessing to the whole world. Many charge—and perhaps there is truth in the accusation—that our forebears often used this mythology to justify their own acquisitiveness. There are those who say—and most emphatically I am *not* among them—that the foreign missionary movement at its worst was the silent ally of exploitation and at its best was merely a projection of national egotism.

Such disillusionment and cynicism lead to moral paralysis. If all motives are impure, if all ideals are hypocrisy, how can an honest man aspire to any action that has moral value? Because American national policy—like all human action—has been mixed with evil and hypocrisy, there are those today who would advocate national withdrawal from all world responsibility. “Let us gather our holy skirts about us,” they are urging. “Let us keep our spotless hands from being soiled.” Our forefathers are currently being charged by some with hypocrisy. It would appear that these forebears could return the charge upon their contemporary accusers with compounded interest. When did our national ancestors ever claim to be spotlessly pure? When did they pretend to be the first discoverers of true virtue?

The medieval flagellants were a peculiar breed. They paraded through the streets flogging themselves for their sins. That may have been great masochistic sport, but it was a wretched interpretation of the Christian gospel. Repentance without faith is remorse, and that can be disastrously self-destructive. Crucifixion without resurrection is annihilation. The Christian life may begin with repentance; but it never ends there. The Christian must die to his old self; but God raises him to a new life.

III

Our nation faces a third alternative vastly better than that of suppressing self-examination or of becoming disillusioned and paralyzed by it. A better product of this self-searching is redirected action. Recent decades have seen the withdrawal of Europe, America, and Japan from formal imperialism. Truth requires emphasis on the word “formal.” This has created vast power vacuums in areas all over the world. New nations have emerged which lack the power to defend themselves and their valuable resources. As a nation we must determine to resist, more than we have done or are now doing, the temptation to take advantage of this situation. But at the same time we must never forget that there are very powerful nations eager to exploit the present opportunity to their own advantage. We shall ignore this basic reality only at great national peril and at the peril of world peace.

The present time could become a turning point in American history, as we try to see ourselves as other nations see us, to debunk our hypocrisies, and

to restudy priorities and national purpose. May God guide our nation in this critical hour. But honesty must not be divorced from realism. It would be the height of illogic to argue that because America has been faulty, therefore all other nations are faultless; that because America's noblest ideals have been tainted with hypocrisy, therefore other nations are thoroughly sincere and completely altruistic. If the United States withdraws from international responsibilities, where is the spotless nation that will succeed us? Will that nation bring to the world impartial justice and enduring peace?

If America's history—and particularly its history in the twentieth century—teaches us anything, it is that this nation will not remain aloof if the world is swept by holocaust. Let us engage deeply and fully in the present national heart-searching. Let us then pass beyond this to whatever national duties and responsibilities are found to lie before us. But let us not wait to attain an

impossible perfection before we act. Man must live where he is with such moral resources as he possesses.

We are sometimes inclined to smile at the naive absolutes of the era of the Enlightenment. "All men are created equal." Those words were not true when Thomas Jefferson penned them. They are not true today. It is not likely that they will ever become absolutely true. But they are a great dream that has led America from its birth to the present. Let us follow that dream until it shall become more and more nearly true for America and for all mankind. As Christians, we have an even greater ideal: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Thank God for a great hope, and for great dreams! The person or the nation which cannot dream is sick indeed.

PRAYER

O thou Lord over all, who hast searched us and known us, we confess to thee our sins as a people.

Thou hast blessed our land with abundance but we have been unworthy stewards of thy gifts. We have not made it possible for all to share in what thou hast given; and we have polluted what we have not used, forgetful of those who shall come after us. We have covered our greed with the pretense of service, and waged war in the name of peace.

Enable us, we pray, to see thee again, that we may see ourselves as we really are. In thy great mercy, deliver us as a nation in the present crisis from cynicism, and mutual alienation, and despair. May we understand more deeply the redemption that is in Jesus Christ thy Son, and may it be possible for us to believe in the reality of truth and goodness. In this time of national decision, we pray that thou wilt grant wisdom to the people of the United States and to those whom they entrust with responsibilities of public office. Give us the power as a people to do justly, to love mercy, and to walk humbly with thee our God.

This we ask in the name of the Lord Jesus Christ. Amen.

Theological Education at Princeton

by JAMES H. NICHOLS

I AM tempted to launch these greetings to you new B.D. and M.R.E. candidates with the welcome given a generation ago by the dean in a Roman Catholic seminary. "You are here," he said, "to prove you have a vocation. We are here to prove you do not."

The situation has changed, to be sure. Many of you do not know whether you have a vocation or not, at this moment. We should perhaps say, "You are here to find out if you have a vocation, and to test it." But whether you already have, or only hope to achieve, your vocational identity, it is your business, not ours. As Luther once said, every man has to do his own believing and his own dying. Your vocation is part of your believing, what you trust, what you are willing to stand for, what you are willing to serve. In your exploration you will test, we hope, among other things, whether it is to the ministry of Jesus Christ that you are personally called.

Now when I go on to say *we* are here to prove that you are *not* so called, that may need some interpretation, too. The Princeton faculty will not face you like prosecuting attorneys seeking to pierce all your defenses. You will find many of them actually helpful and friendly. But they will not sustain you through seminary on a high plane of religious inspiration and ecstasy. They will test you and make you prove your vocation

During the Orientation Program for the entering Junior Class for the academic year 1970-71, this address was given by James H. Nichols, Academic Dean of the Seminary. Dr. Nichols, an alumnus of Harvard (M.A.) and Yale (Ph.D.), serves also as professor of Modern European Church History and is the author of a number of books, including Corporate Worship in the Reformed Tradition.

in relation to a community of ordinary people, with much routine, considerable dullness, and apparent irrelevance and some hard work. The question will be whether your vocational purpose has sufficient sturdiness and tenacity to endure this probation. If not, how could you ever discern and obey the work of God's spirit in the ordinariness, the routine, the apparent irrelevance of the church? With this exegesis of the terms, then, I will repeat the formula: "You are here to prove you have a vocation; we are here to prove you do not."

Frankly, we have a very foggy notion of what we are preparing you for. The ministry is in crisis all over the world, in Roman Catholicism, Protestantism, Orthodoxy, in under-developed and over-developed countries. We can't tell you what kind of a church you will be in five years from now. All we can do is help you with some perspectives, some points of orientation, some analytical tools, some skills, and trust that many of you will have the imagination and boldness and steadiness to cope creatively with situations neither you nor we had foreseen.

But we do make the working hypothesis that five years from now there will be communities of Christian people looking to men and women like you for help in their recognition of, and a response to, the presence of God in their

lives and the world. And surely, as you seek to test your vocation, here is the first question. What is the "good news" you have discovered about God, or that has discovered itself to you and demands to be made known? One of our most familiar theologians has asked the question vividly: "On Sunday morning when the bells ring to call the congregation and minister to the church, there is a note of expectancy as though something crucial and momentous was going to happen. There is a building, the architecture and symbols of which show it to be a place of extraordinary doings. There are the people, be they many or few, impelled by some strange instinct. In the building there is a man who has chosen of his own free will to devote his life to answering this expectancy. What will he do? He will pray to God. He will lead the people in singing ancient songs full of weighty and weird memories, strange ghostly witnesses of the sufferings, struggles and triumphs of the long-departed fathers. He will read words of infinite import from the Bible, all referring to God. But for himself, what has he to say—to say, that is, about God. Everything speaks of the presence of God. Can he, too, speak in his Name?"

If we may judge from Scripture and Christian experience down the generations, God's word in the future will require obedience from his congregations in political and social relations as well as in private life. And in this area I suspect you will find a second question as you test your vocation. Do you acknowledge and accept the call for the obedience of the Christian congregation in these relations of life? Or, on the other hand, do you perhaps have a per-

sonal vocation directly to Christian politics or Christian social work as a layman rather than to the ministry? Christian churches, at least in this country, still have a significant though not dominant or usually decisive, role in social politics. But if your *primary* calling is to one or another form of social or political activity you would do better to work through other agencies than the church, which cannot be primarily a political or social reform agency.

I know I cannot say much in the way of urging moderation on student revolutionaries without being suspected of just wanting to make my own life as an administrator easier. But nevertheless I will make one observation. Political activity is good experience for future political activity, but not for the full round of ministerial functions.

A few weeks ago I had a conversation with a church executive in a major metropolitan center. He was of the new breed, a social activist, thoroughly committed in involvement. He was observing how the various ministers of his city had fared in the polarization and conflicts of the last year or two. With a degree of surprise he noted that those who had coped most effectively were the ones, not so much with political training, but with solid theological equipment, with Biblical, theological, historical perspectives and resources.

I would be inclined to generalize this observation for the ministry at large. The primary task is to help men to recognize and respond to the actuality of God. This normally involves social and political action. But no social or political cause *as such* is the same thing as the knowledge and service of God. No cause, whether the movement for a new

congress—which I support—or the movement for withdrawal from Vietnam—which I support, or that for full rights for minorities—which I support—can be made the substitute for or equivalent of, obedience to God, without idolatry. I'm afraid I may be misunderstood here, but this seems to me a very important point. After all, Jesus also said that "anyone who does not hate father and mother and wife and children and brothers and sisters" could not be his disciple. He was not attacking family loyalty and affection; he was defining the order or priorities. And so it is for the minister. He might well take for his own in a special sense Butterfield's injunction, "Hold to Christ, and for the rest be totally uncommitted." Holding to Jesus Christ will in-

volve one in quite as much as he can handle.

With all this the ministers of the next decades may be leaders in a decreasing minority. That is Karl Rahner's prophecy as to the future of the church—a smaller membership and less weight in the society generally. This will be, he says, a church in the diaspora. Thus Judaism has lived for centuries, a witness to God's mercy to man, but itself a community of strangers and pilgrims. Maybe so for us. Since I have been so homiletical, let me close in the same vein by a Scripture reading: The Lord said to Gideon, "The people with you are too many . . . and the camp of Midian was below him in the valley" (Judges 7:2-8).

Imparted Joy

Sermon for CHRISTMAS EVE

by LAIRD J. STUART

Isaiah 55:10-13. John 15:1-17

I

THIS morning we opened the twenty-fourth window of our Advent calendar. We showed the scene to our daughter, Carrie, and explained to her as best we could that it was a picture of Mary and Joseph with their little boy. He was very special to them, we explained, and he was very special to all of us.

Carrie looked at the picture close in front of her, began to fidget, and reached for her cup of milk. Our explanation was too unlike anything she had experienced in her eight months of living. It was too remote and distant. Christmas is this way for all of us; it is at once very close, right in front of us, and at the same time very distant, too much unlike anything we have ever known.

Christmas is close tonight. It is just around the hour. The decorations, shopping lists, bundles of mail, and even the snow have pointed us toward tonight. Christmas is close; the feeling of it, the spirit of it is close.

Yet this feeling is deceptive. "The voice of the heart," wrote Dietrich Bonhoeffer, "is not to be confused with the will of God, nor is any kind of inspiration or any general principle." Our heart has many voices at a time like this. Some of the voices are reassuring, others are troublesome. There is, how-

An alumnus of Amherst College and a 1968 graduate of Princeton Theological Seminary, Mr. Stuart is minister of the Presbyterian Church, Milford, Connecticut.

ever, one voice in Christmas that does not come from us. When we hear it we know the difference between that which is sentimental and that which is sacred. It is the voice we hear in faith. It is the voice that arouses hope. It is the voice of a great love. This is the voice of God, and it comes very close from a very great distance.

We have probed and searched the mystery of his voice for centuries now. We build altars and communion tables. We build cathedrals and tents. We generated division, denominations, and sects, and groped back together. At times our search has been violent, as when we rush to stamp out so-called infidels with crusades to the Middle East, to the Wild West, and to Asia. At times we have been passive, as before the rush of lions, dogs, and skeptics. And the words we have used to describe our search and to defend it have been twisted in our hands like wrapping ribbon.

II

This sense of groping with a presence that is both close and distant was shared by the disciples. In moments such as this, Jesus would teach and explain who he was. He would explain what God was willing to do through his disciples and what would happen to their lives as a result. The passage from John's gospel that is our text this evening is the record of such a time of searching and explain-

ing. It is meant as much for disciples tonight as it was meant for disciples then.

God's will is that we bear fruit. The fruit he works to have us bear is the fruit of love: peace, goodwill, and brotherhood. If we accept the power he is willing to impart to us as a branch accepts the strength from a vine that supports it, we are able to bear this fruit.

We can bear this fruit where we live. God does not extract us from life. His spirit imparts something into our living. The interlocking web of relationships in which we live and move and have our troubled and inconsistent being is the manger where we find our God. It is the place in which we are preserved, sustained, and guided toward peace, goodwill, and brotherhood. Bonhoeffer described this as a life that is neither defiant nor desperate. It is, instead, "a humble and trustful proving, a proving in freedom for the ever new word of God."

God's will is for life, our life, both in its location and its duration. For God's love for us never ends.

The result of God's willing for our life, the taste of the fruit he promises his disciples, is summed up in John's gospel with one word, a very short word. It is the word joy. As we accept God's will and allow it to work through us where we live and while we live the prophecy of Isaiah and the promise of Christ is fulfilled in our life, "You shall be led forth in joy."

The experiences of peace, goodwill, brotherhood, and the joy God imparts to us through them will not fall out of the sky onto a waiting earth; they are willed into our living by God. They are his gift in Christ.

III

When we live as we do tonight with many sentiments, when we live with a presence that is both close and distant, and when we live in anticipation of gifts, we tend to overlook the gift we already have, the gift that came a long distance to be very close, the gift of God's joy.

God's joy is for your life.

Three Crises We All Face

by TOM SKINNER

I FIRMLY believe that the real issues we face today lie in three main areas of crisis.

First is the area of identity. People are trying to discover who they are and what it's all about. If you listen closely to the pop music of our time you'll hear this theme repeated over and over again: Who am I? Why am I here? "What's it all about, Alfie?"

The second crisis area is that of community. Once I find out who I am, then who is the cat sitting next to me, and what is he all about? What are my relationships and obligations to him? It's a question of who my neighbor is, because obviously if I cannot put together who I am, I cannot put together who the next guy is.

This is precisely why Jesus Christ was the master psychologist when he said, "Love your neighbor as yourself." When somebody doesn't love himself, his neighbor is in trouble.

The third area is the issue of power. Once I discover who I am and what my responsibility to other people is all about, the question becomes: *Where do I get the power to pull it off?* It's never been a question in our nation or in the Church of what's right or wrong. We've always known what's right. But how do we *do* it?

I believe that when people stand up and talk about freedom and justice and

This address was given originally in Miller Chapel during Laymen's Renewal Emphasis Week, February 23-26, 1970, by Tom Skinner, nationally known evangelist from Brooklyn, New York. Subsequently this article appeared in Faith at Work and is reprinted here by permission of Mr. Skinner and the editors (279 Fifth Avenue, New York, New York 10016).

equality and fraternity and all the rest, they mean it. From the very inception of our nation, when the Founding Fathers made exciting speeches about liberty and justice and mercy and love, they meant it—but they didn't have the power to pull it off. Old Pat Henry must have meant it when he said, "I know not what course others may take, but as for me, give me liberty or give me death"—except that he might have had his mind blown if one or two slaves had said, "Me, too!"

But the ability to pull it off is just not there, and I face this same problem in my personal life.

Society has offered us several solutions to these crises of identity, community, and power.

First, they said, the answer lies in education. If we can inform the society, give people the facts, it will change the world, because man is innately good and if he is informed he can put the thing together. Well, we live today in the best informed society in the history of man. Thanks to the computer and the mass media, information in our country doubles every five years. Last semester's textbook is obsolete this semester.

We're informed, but where has it got us, morally, spiritually, and in terms of personhood, brotherhood, and relationships? The Harvard Review says

that last year more than \$11 billion was stolen in government and industry. Who stole that money? Uninformed people?

The next solution offered was economic. They said, "The name of the game is green, baby, and we've got to get green in people's pocketbooks. That will help them put their thing together." And we looked at this cat downtown who picked up a brick and threw it through a store window and we said, "The reason that guy is frustrated is that he doesn't have enough of the economic foundations of the society to survive. We've got to give it to him."

But then we find this upper-middle-class kid whose old man *owns* the system, and he too is saying "Let's burn it down." When they arrest him, he's got Carte Blanche, American Express, and Diner's Club cards in his pocket. He was driving his first Camaro when that poor kid downtown was trying to get his first bicycle. They pass each other on the road and the rich kid says to the poor kid, "Hey, where you going?"

"I'm heading towards the system," he says. "You cats locked me out for four hundred years, and I'm on my way to get a piece of the action."

The rich kid says, "Well, let me tell you something, man. I just left the system. My old man owns it, and it's all burned out."

Economics does not solve that problem.

We're affluent, all right. Yesterday's radicals in the labor movement went out and broke their backs to get what they felt society owed them. They got it—and what did the labor movement produce in America? The three-car ga-

rage, the swimming pool in the back yard, the trip to Europe in the summer. It produced pension funds, profit-sharing, and education for their kids. That same cat who forty years ago busted heads and property and broke every rule in the book in order to "get his" two years ago went out and voted for Wallace in order to keep it. Yesterday's radical is today's conservative. You must become conservative in order to keep what you have accumulated as a result of your radicalism.

Check it out. Check the black movement in America, for instance. One of the most radical groups in the black community twenty years ago was the Black Muslim movement. They are not radical any more. Why? Because they're worth \$125 million and you have to preserve the system in order to keep such capital.

No, economics does not solve the problem. It doesn't put together my thing, or tell me what my bag is, or help me discover who I am. People still believe that the answer to the whole issue is to pour money on the pile. A couple of cats in the black community have got the liberal white church all up tight, believing that by meeting the demand for reparations and giving us a couple of hundred thousand dollars they're going to solve our problem.

Well, I've got news for you. Just putting money in my pocket doesn't give me my manhood. Keep your money; give me my manhood and I can make my own money.

The third answer they offered us is religion. They said, "Man, if we can give society a flag to wave, a creed to believe in and a song to sing, that will solve the whole problem."

So we created that good old Americanized religion; God, country, Momma, the girl back home, and apple pie. And we *are* religious. We are stoned with religion across America, and the shame of religious institutionalism is simply that an institution, by its very nature, in order to survive must preserve the society that it's institutionalized in. The Church has ceased prophesying to society and is now preserving it. You can't prophesy and preach to a society that you're entrenched in.

Jesus was radical. He was never part of the establishment, which is exactly why he could speak to it. Religion, my friend, is not the answer. I can be a Communist, a Buddhist, a Hindu, a Presbyterian, a Methodist, a Baptist, an agnostic or an atheist and be religious.

The Church has always been twenty years behind and on the wrong side of every major issue. It seems we always let the world, the secular world, go out and define the issue and start to solve the problem. We stand on the sidelines, watching, and when history confirms that it's all right, we jump on the bandwagon. The name of the game is preservation.

I had this problem, you see. I'm a preacher's kid—grew up in the Church, had it coming out of my ears. But nobody ever told me who I was. I knew I was black, that I lived in a black community with four thousand people on my block. But nobody solved the identity crisis in my life. Certainly the Church didn't.

In that kind of situation, when a man doesn't know who he is, he has no other alternative but to back up on people. So I became one of the fellows, joined a gang, became leader of the Harlem

Lords, ended up with twenty-two notches on the handle of my knife, busting bottles on guys' heads. And I didn't care because where was I going?

I had written off religion for another reason. The Church seemed to be irrelevant. There were people in the community known as Bible-believing, fundamental, orthodox, conservative, evangelical Christians—whatever that meant. These guys had half a dozen Bible verses for every social problem that existed, but they would never get involved.

If you went to one of them and told him that a place like Harlem existed, he would come back with a typical cliché and say, "What those people need is a good dose of salvation." But I never saw that cat up in Harlem administering the dose! If you told him about Harlem, he'd come back and say, "Well, Christ is the answer."

Of course Christ is the answer, but Christ has always been the answer *through somebody*. It has always been the will of God to saturate the common clay of humanity with His own life and then put that man on display as a living testimony that it is possible for the invisible God to make Himself visible in a man.

Funny thing about my Bible-believing friend: he had all kinds of missionary programs in Africa, and his denomination's mission budget was in the millions of dollars to reach the dear colored man there. But he wouldn't spend one dime to cross the street in his own town to offer another man, in the name of Jesus, his manhood.

I further rejected the Church because the image that came across of Jesus Christ was that he was some sort of

docile, effeminate, non-aggressive character. He always came off looking very smooth: he had those nice, soft hands as if they'd just been washed in Dove.

I'd look at the pictures they gave me of him and say, "Look, man, we could do him in on any street corner and wouldn't have to wait until dark." He just didn't seem to have what it took to survive in my kind of neighborhood. I didn't need a soft, effeminate messiah. I needed a cat with guts. I needed a Jesus who could do something about the store which was charging 25% more for food in my neighborhood than in the white community. I needed somebody to get that landlord, who was allowing the building to run down, not providing services, and then turning around and saying *we* ran it down. You see, I got the impression that Jesus Christ was an Anglo-Saxon, middle-class Protestant Republican; that he was chairman of the Pentagon, director of the war, a flag-waving American.

The turning point in my life came while I was mapping out strategy for what was to have been the biggest gang fight in my community. It would have involved five gangs and I was the guy who did all the planning. I was listening to my favorite rock program when an unscheduled program came on for half an hour. A guy started rapping from II Corinthians, 5:17, which says, "Therefore, if any man be in Christ, he is a new creation. Old things are passed away and behold, all things are become new."

Of course, I was going to write that off. I was sick and tired of religion. But for the first time I heard that the reason God became a man in Christ was not just to be a good, moral, ethical teacher. I heard that Jesus Christ came to walk

the face of the earth as man was intended to in the first place. And I heard that the unique thing about this person Jesus Christ was that for thirty-three years he never made a move without his Father. He lived his life in total dependency on the Father who sent him, and that is why he was perfect. Because Jesus Christ pulled that off, he was worthy to bear in his body my independence, my alienation.

And I was told that when Jesus Christ was nailed to the cross, it was not for the purpose of becoming another religious martyr, but he was bearing in his own body my sin, my alienation, my independence.

The other thing that struck me was that Christ was no softy. He was a gutsy, radical, contemporary revolutionary, with hair on his chest and dirt under his fingernails and the guts to face the system and tell it like it was. If you don't think he was gutsy, then check for yourself how he said certain things.

For instance, he stood up and faced the religious establishment of his day and said, "You're a generation of vipers." He walked into the temple with cords wrapped around his hands, and the hucksters in the temple felt the sting of the cords as well as the sting of his words.

I suggest to you that Jesus was tough, and that he lived and died and rose again in the context of the same kind of revolution that we face today. When Christ walked the face of the earth there *was* a revolution going on. The Romans had exploited the Jews and were continuing to exploit them. A Roman could walk into a Jew's house and say, "I'm staying here." If the Jew raised any objections, his head would roll.

In the hills above Jerusalem a radical by the name of Barabbas was saying to his people, "There's only one way to get that Roman honky off your back and that's to burn him out." And Barabbas got himself a bunch of guerrillas and began to burn those nice suburban Roman homes. So they arrested Barabbas as an insurrectionist.

But there was another radical in the hills, and his name was Jesus. He had no guns, no ammunition, no tanks. Of all the dumb things, he went around preaching a thing called the Kingdom of God, calling men to examine themselves and to repent, and telling them that life was in him and that he was where it was at. He went out and rubbed shoulders with the common people and those of ill repute. He ate and drank with sinners.

They arrested him, too, and now there were two radicals in jail around Easter time. Pilate got generous and said, "Look, I want you to know I love all you dear people and I've got nothing against you and I'm not really prejudiced. So I'm going to let one of these men go. Which one should I release unto you?"

"Over here I've got Barabbas; he's an insurrectionist. And over here I've got Jesus, and I can't find anything wrong with him. It's true that some homes have been put together and some blind people can see, some dead people are alive now and some lame people have been walking. He's been feeding people by the thousands, but other than that I can't find anything wrong with him. Do you want me to release him to you?"

And with one voice they cried out, "Give us Barabbas!"

Why did they want Barabbas instead of Jesus? It's very simple. If you let Barabbas go and he starts another disturbance, you can always put his thing down by bringing in tanks and federal troops and the national guard.

But how do you stop Jesus? How do you stop a man who is creating a revolution that's got no guns? How do you stop a man who is overthrowing the Roman Empire and all of its social injustice and who refuses to be bought?

So they hanged him. They made the same mistake that men down through history have made, thinking that you can get rid of an idea by killing the man who expounds it. They nailed him to a cross and buried him and wiped their hands and said, "That's one radical who will never bother us again."

But then Jesus Christ pulled off one of the greatest political coups of all time. He got up out of the grave. And he didn't get out of the grave just to prove he had power over death, but for the purpose of establishing a new order—a new kingdom. This is why the Apostle Paul says, "If any man be in Christ he is a new creation. The old order has passed away; behold, all things are become new."

That's what a revolution is all about. You take what is archaic, impractical, out of date and non-functional and you replace it with a system that works. But you have to keep in mind that systems are run by people, so ultimately if you're talking about changing systems you're talking about changing people.

That's the system: people. And Jesus Christ is the only one who gets to a person and radically changes him.

I meet people who say, "Come and join our group, man, because we're radi-

cal." But when I investigate, I find out they're not radical enough. Being radical means to get to the root of the situation—and that's what Jesus does. He gets to where it's at.

I invited him into my life. I have become a new person. I know who I am: God's son. Which puts me in the best standing spot in all the world.

I'm not talking about theological profoundness. I'm myself, with my two feet planted on the earth. The God of heaven and earth has saturated the common clay of my humanity. I know who I am and I do not need another man to define me, which means I can now pull off a relationship with people.

My attitude toward society is, "Look, just give me the privilege of loving you. Whether you love me back is not important because I'm deriving enough love from Jesus Christ to be able to survive without your love. Don't mix up love with mushiness and softness! Loving you doesn't mean that I let you walk over me, because that harms two people. It harms me because it dehumanizes me, and it harms you because it dehumanizes you. And because I love you I don't want you to dehumanize yourself; therefore I'm not going to let you walk over me."

Finally, I've got the power to pull it off. The God of heaven and earth, Jesus Christ, is alive in me and he enables me to do everything he calls me to do. I don't have to go out and break my neck to try to be a Christian. I don't have to carry around in my pocket a bunch of rules and regulations saying, *Don't do this! Stay away from that! Don't touch that! And for God's sake don't look at that!*

It's a relaxed life, simply letting God be God in me—letting this person Jesus Christ flesh himself out through me as I make myself available to him. And then taking the principles that he ordains and working them out in a nitty-gritty world.

I invite you to consider this person, Jesus Christ, not as the head of an institutionalized movement. But consider a gutsy, radical Jesus who died on a cross between two thieves, not between two candlesticks on a golden altar. And I challenge you to let this person Jesus Christ live in you so that once again he walks the streets of our cities—once again walks where people hurt and live and die.

I challenge you to bring to people not philosophical profoundness, but personal simplicity.

Vocational Crises and Occupational Satisfaction among Ministers

by THOMAS E. BROWN

OCCUPATIONAL questions are, for the minister, almost always elements of a vocational crisis.

Some definitions are essential. *Vocation* or *vocational* as used herein refers to Christian discipleship. It has to do with one's answer to the *call* of Christ, in terms of *total life style*. It is defined thus by its New Testament usage, not by its common use today as a synonym for occupation or job.

Occupation is that *work* or *profession* by which a person earns his livelihood and in which hopefully, from a Christian perspective, he functions according to the commitments of discipleship (vocation). A *job* is one specific position within an occupation.

A *crisis* is a moment, day, year, or any period, in a life when a *turning point decision* must be made. It is not synonymous with *trauma*, an occasion of wounding, hurt, and upheaval in the sense of a destructive event, though traumas often produce crises and a crisis may precipitate a traumatic episode. One is in the midst of a crisis when he has reached a juncture at which a decision must be made, when things must be separated on the basis of choices about priorities. It is a time of choosing; life gets either better or worse as a result.

This paper was given by the Rev. Thomas E. Brown at a recent Teaching Pastors Conference at the Center of Continuing Education, Princeton Theological Seminary. Director of the Northeast Career Center, located in Princeton, Mr. Brown is an alumnus of the University of South Carolina and of Princeton Theological Seminary.

The purpose of this article is to illustrate that in their search for occupational effectiveness and satisfaction, persons who are professional workers for the Church seem to experience several kinds of vocational crises which should be kept in mind by those who counsel with them. They are vocational in the sense that they bring into question basic Christian commitments, not simply occupational choices, though it is in the context of occupational concerns that they occur. This may be true of persons in general, particularly of others who work in high commitment professions, but it is not the intent of this discussion either to affirm or deny that possibility.

The categories and case examples used are based upon the work of the Northeast Career Center (Princeton, New Jersey) with more than 800 clergy and other professional church workers (directors of Christian education, teachers, administrators) over the past five years. Impressions of the writer are for the most part related to intuitive judgments rather than to statistical analysis. It is important, however, to recognize that seventy-six percent (76%) of those counseled were in the 31 to 55 age range, that is, neither at the early entry nor at the pre-retirement stages with respect to church work. The crises discussed

are those of men and women in the establishment and maintenance periods of occupational development, family life, and community involvement. They are crises of the *active*, not necessarily or, perhaps even usually, of the troubled or dysfunctional. They are crises of the "healthy" perhaps more than of the "unhealthy."

I. *Seven Crises*

Seven crises can be defined in this context. A person may experience these in momentous periods of life, in almost a sequel-type process, but ordinarily will find himself involved at any one time in a mixture of intertwining crises which influence one another.

(i)

Several years ago a minister in his mid-forties blurted out to the writer,

"For twenty years I have been thinking about quitting. I mean really thinking about it, day in and day out. You are the first person I have ever told about it. I am guilty of being unfaithful to my call, dishonest with my parishioners and my colleagues and myself. I don't believe in most of what I preach anymore and I don't believe in me anymore."

Pressed about these feelings this man revealed that while he yet held a belief in Christ and feels a commitment to the church, he had moved away from his earlier conservative theological precepts. Nevertheless he continued to preach them because the congregation "thought I was conservative when they called me. They could not deal with some of my new thoughts if I shared them."

Another man, a church executive, exclaimed that he could no longer affirm the creeds of the church. Successful, well-liked, an authoritative person in his "specialty," he was dogged by an almost constant feeling of falseness. "I am an expert at setting up organizations to promote ideas which I no longer will buy," he said.

A pastor, fifty, respected, known for his preaching ability, related in extensive detail his reasons for feeling that "preaching today is a waste of time, useless, falling on deaf ears, a thing of the past." Asked how long he spends preparing sermons each week, he answered, "Between 25 and 30 hours."

Yet another declared his marriage to be dead,

"A false front for the benefit of the children, and as an example to the congregation. Others think it is a great marriage. I know it is a failure, a sham. But I must maintain it."

Three of these persons were depressed, cynical, filled with anger, and showed signs of decreasing effectiveness in their work. They received very little in the way of satisfaction or a sense of fulfillment from their endeavors though all four were hard workers—intelligent, well-trained, outwardly "successful" ministers.

A *crisis of integrity* is a penetrating experience. When one realizes that this is what he faces, then decisions which influence almost every aspect of life must be made.

A combination of psychotherapy, theological study and counseling has enabled the first man to remain in the ministry, in fact, in the same parish, but he is today preaching more of what he

really believes and he reports that he feels "like a free man in Christ for the first time in my life."

The second man is finding occupational satisfaction in a position outside the church. As he acts out his loss of belief in the church, he has begun to believe in himself again. The other two are still struggling with the basic questions but show a developing awareness that simpler concerns about occupational satisfaction cannot be dealt with in isolation from the larger dilemmas of faith, honesty, and commitment. They are beginning to struggle seriously with the crisis of integrity.

(ii)

A second crisis may be described as a *crisis of power*, or the "I know what I would do but they won't let me," "No one pays any attention to the church anymore," "I have no authority," syndrome. To some extent this is seen as a function of concern for status and recognition, but such an explanation would be overly simplistic in many cases, because though they may wish for and need status and recognition, it is the lack of power to move in on things that raises the question for them.

There is also present in some who confront this crisis a conclusion that the church no longer has any significant influence in the community. They do not wish to fulfill their vocation working for an organization which is ambiguous, weak and compromising with respect to what they consider to be serious questions. This is not a crisis only of the "liberal" activists but also of the "conservatives."

(iii)

Closely related to the crisis of power is what might be called a *crisis of capacity* but there are subtle differences which should be noted. One who feels a lack of power may have great confidence in his capacity, his ability, to use whatever power he can find and obtain. In the face of doubts about capacity the presence of authority may exacerbate the problem. Some try to avoid their own feelings of lost capacity by emphasizing that "ministers have no authority." Others who feel capable may escape responsibility for not fully utilizing their own abilities by the rationalization that there is no use trying because the church isn't going anywhere anyway.

"William Job" is such a person. An executive with one of the church boards, in his early fifties, he has wide experience, an exceptionally creative mind, administrative skill and very superior intellectual gifts, but none of these capacities is being effectively utilized today because "the board does not know what's up," "those guys upstairs are nuts," and "what I say and do will make no difference."

In his former position he exercised great authority (power), partly on the basis of position, partly on respect. At the same time that he gave up this status, recognition and *affirmation of capacity*, his children were declaring by their acts an independence from him philosophically and pragmatically, and his wife was developing an independent professional life for the first time in the marriage. He feels impotent on the job, impotent with his children and impotent with his wife. His capacities as

minister, husband and father are no longer confirmed in daily experience.

There are less dramatic, less extreme instances of the crisis of capacity. A young female director of Christian education considered quitting not only her job but her occupation because she could not do the creative and intellectual work required by a new curriculum. Helped to recognize that her administrative and training skills could be used to develop others who could then do the essential creative tasks, she began to view her ministry in a new perspective, to recognize that *to be capable in a profession does not mean one must be expertly capable in everything necessary to the work or to a particular job*. It may well mean the ability to recognize one's strengths and weaknesses and to discern and accept what must be done by others in regard to a specific goal or task.

Another case is that of a relatively young (38) minister who was very able in almost all aspects of parish responsibilities, but who seldom felt capable and, furthermore, seldom used his capacities to their fullest potential. A major reason for this was that while he felt capable as a professional, he felt incapable as a man. He could not confront his wife, his church boards or the congregation. Counseling enabled him to try out new ways of relating in the face of conflict. The result? Increased participation in worship, a 30% increase in budget, repairs in the manse, and election to an important post in the presbytery. The marriage is still a problem, but this man is at least on his way to resolution of the capacity crisis.

Attitudes toward *ambition* contribute to the crisis of capacity in substantial

ways. Jaroslav Pelikan¹ recently pointed out that

"there is perhaps no greater need in Christian thought today than the development of a theology of ambition. . . . Christian theology has had comparatively little to say about . . . the sin of refusing to become everything that one can be, and therefore about the corresponding virtue, which I shall presume to call Christian ambition. . . . It is a sin to suppose that we have created ourselves and that by our cleverness we can disenthron the Sovereign of the universe. But it is no less a sin to deny his gifts by wrapping them in a napkin and burying them. Therefore the moral corollary of the theological doctrine of creation is not only Christian humility, but also Christian ambition, the acceptance of the possibilities that God has placed before us and into us, and the resolution that these possibilities shall not be allowed to lie fallow."

Those whose theology leads them to deny any thoughts of greater responsibility (with consequent status and salary) often tend to maintain a static approach to their own development. Lest they lose their "humility" they hold rein on their abilities, or if they develop ambition in the light of capacity they feel guilty and such guilt itself is detrimental to productive functioning.

Obviously the dynamic of this factor relates also to the crisis of integrity (ambition is denied, though felt, because it

¹ Jaroslav Pelikan, "Toward a Theology of Ambition." An address at Upsala College, June 1, 1969. Office of Publications, Upsala College, East Orange, New Jersey.

is not Christian to be ambitious) and to the crisis of power (some who are ambitious for power, and legitimately so, are criticized by colleagues for an "unholy" assertion of themselves, or they castigate themselves for the same reason, or, having power, they do not use it creatively or intelligently for fear that others will think they *enjoy* it too much—"It's all right to be ambitious as long as I do not really like the new power my ambition brings me").

(iv)

The "hang-up" over ambition also relates to another crisis frequently bothersome to professional church workers. It is the *crisis of failure or the crisis of the fear of failure*.

Feelings of failure are frequently present in persons 55 and older, as these persons can no longer avoid seeing the fruits (or lack thereof) of their own labor, and it is too late to do things over again. The fear of failure, however, is present long before, and may in itself be the greatest cause of failure. Such a fear certainly nurtures a questioning of adequacy and reduces the risk-taking which is essential to the fulfillment of most of the ideals ministers hold up for themselves and for the church.

Pelikan thus speaks very helpfully when he points out that a theology of ambition is possible because for the Christian to fail is no disaster in the light of the doctrine of justification by grace alone.

"The Cross of Christ means that we can afford to fail, can afford to be mistaken, can afford to live by a code more interesting than the rule book. . . . He enables us to discover

the spontaneity and the joy without which any ambition does become a tyranny. If I can afford to be mistaken I can afford to take some chances. I do not have to know how things are going to turn out before I undertake a project, for I shall not be justified or saved by its outcome. . . . Christian ambition is different from other ambition in that it does not have to achieve its goals and can therefore decide upon its goals because they are worthwhile rather than because they are attainable."

One of the greatest dangers in the present emphasis on career counseling, career development, and career planning for church personnel is that the truth of this statement by Pelikan will be overlooked. Faced with the awful fruits of irrational placement and poor planning with respect to the deployment of human resources, and concerned, with good will and skill, to bring to bear a more rational approach, the church may err in the direction of an overly *technocratic* approach—yielding to technical assessment and planning at the cost of appropriate theological freedom to risk what may seem technically unwise and professionally irrational. There is no easy resolution of this tension—neither should there be—for it is just the consciousness of it which may save the church from both extremes implicit in the dilemma.

The crisis of failure is particularly relevant to the middle-aged, and these make up the largest percentage of church professionals. The impact of this fear, or the actual crisis of failure itself can be devastating. It is not always a question of personal failure; institu-

tional failure can have the same emotional impact upon a professional person whose self-image and life style are enmeshed with the institution. His base of commitment, of vocation, has fallen apart.

One is reminded of a client whose promising congregation was cut in two geographically by a freeway, thus changing the whole pattern of growth and participation in church life. He could not talk about his assets because he was overwhelmed by his loss of faith in himself and in the church. He had failed to plan ahead, the church had similarly failed. Had God failed? Moving to another parish was no easy task for which to prepare as this experience of failure brought to the surface longstanding doubts about ability (an unresolved crisis of capacity?) and concomitant self-denigrating feelings.

On the other hand, there is the situation of a pastor who was fearful that he could not meet the challenge of a growing church. Surrounded by rapidly developing communities, he saw the opportunity and the responsibility, but could not picture himself with the insight and energy required to do the planning, committee work, calling, teaching, etc., necessary to bringing these people into the church.

His leadership capacity, particularly in regard to organizing and motivating small groups of people, was later focused upon the problem and he began to enjoy the growth rather than fear it, but for a time the possibility of failure in the face of opportunity was a strong restraint on his efforts. He was able to succeed in middle age because, in one sense, he cleared the decks and concentrated upon the actual task at hand,

once he recognized his ability to do the job. In the former example, the deck-clearing was blocked and no further risks could be taken; that person began to slide backward toward smaller churches, less complexity, less responsibility, in essence, an early retirement began to occur, but not without substantial guilt, a failure to fulfill occupationally the vocational commitments that had been made.

Edgar Mills, in a recent paper on "Career Development in Middle Life,"² states that

"the career option for many may not include clearing the decks and being more precise about one's expertise, but rather the necessity to back away from frenetic activity and recognize one's occupational insignificance. I am afraid I get that impression from many clergy . . . who, although invariably overlooked, seem to lack even the criteria by which they could recognize success, much less the assurance of their own competence to achieve it, and who are not encouraged either by their superiors or by the structures within which they work to develop such criteria."

(v)

The crisis of failure, or the fear of failure, may lead to and support yet a fifth form of crisis: what someone else has designated as the *crisis of destination*.

This crisis may be more directly related to institutional ambiguity and to

² Edgar Mills, "Career Development in Middle Life," Notre Dame University Conference on Vocational Development of Religious Careers," January, 1970 (Mimeo).

theological fluctuations in the society and in the church than are some of the others. When it is popular to write and talk about "the end of the Christian era," "the frozen people of God," "the comfortable pew," "the death of God," "the *complete* reorganization of the church," "the end of the parish as a unit of mission," "the meaningless of ordination," and so on, should there be surprise and shock at the impact this has on those for whom the church is occupationally significant, a place of employment? It is expected, when a major industry talks about closing down and laying off personnel, that the employees involved will develop anxiety, hostility, a restless frustration about the future. Do not the same dynamics apply to the clergyman when the church talks about "closing down," "cutting back," "phasing out," and the "over supply" of clergy?

As one minister put it at a recent conference for "experienced (middle-aged) pastors:

"I really enjoy the ministry. I still believe in Christ, in the church, in the people of God, but I wonder if there will be a job for me ten years from now, the way things are going. What will I do if there is not? Shouldn't I start now to prepare for another occupation?"

This man had earlier in life found ways to work through the crises of integrity, power, and capacity and had found the ministry a suitable, satisfying meaningful occupation. While it may be that his words reflected a fear of failure, the focus was more upon the destination of the church, and thus his own destination. He was not sure that

he could wait until he got there to discover it was not there!

One church executive known to the writer has been so depressed about this for so long that he cannot now think clearly about his own career with the agency he serves. That agency has been in a state of drift for at least five years. Its leadership with ambiguous directions and confusing signals has so exasperated this particular fellow, that his only approach to it now is to do his work (away from headquarters as much as possible) and try not to think about it. In the meantime he is seeking a call to a parish—as the result of an evaluation which helped him see that the only destination crisis he can resolve just now is his own.

This crisis is obviously also a function of individual uncertainty.

A case in point is that of an extremely bright, creative minister who floundered through his early ministry: overseas service (teaching, dean of students), a start-and-go approach to doctoral studies in theology, and a small parish. Not at all certain about his abilities, interests, goals, or priorities, he was able to handle effectively the destination crisis as some counseling which focused upon his sense of capacity and self-worth took hold. He chose brief graduate study in a new discipline and today is a top denominational executive in that field. He has seemingly found his "niche"—a place in which his commitments vocationally and his concerns and tasks occupationally are developing congruity.

Women church workers often have difficulty with the destination question when they are ambivalent about marriage and career. Unfortunately the un-

resolved crisis of destination—where they want to be later in life—becomes a crisis of integrity for them as they must often pretend a commitment they do not feel. Neither are they certain enough about marriage that they can fully commit themselves to the prospect of it. Trying, understandably and in some cases appropriately, to keep “both options” open, they spend years feeling at home nowhere, giving themselves completely to no one direction, and to no one person.

Some recognize that a decision of direction must be consciously made and plans laid accordingly. Not surprisingly, these seem to be the ones who are most likely to develop both a solid career and a good marriage. The self-esteem, self-actualization, risk-taking characteristics which go hand-in-hand with clarity of direction and purpose seemingly enhance the ability to intermix roles in complementary rather than conflictual fashion. The question, however, remains one of *role* as well as destination.

(vi)

The *crisis of role* is a crisis within the parameters of broader choices. When destination is resolved, the question of “*how to get there*” may remain. It is not simply a choice of marriage or career, of ministry or non-ministry; it is a question of role within the ministry chosen.

One major example often seen in the process of counseling with ministers is the conflict between the *executive image* of the “modern” minister and the more traditional roles of pastor, scholar and preacher.

Probably half of all ministers are ill suited to executive endeavors, being by

nature introverted, curious, and meditative rather than extraverted, judging and conclusive. They try to play the executive role, nevertheless, or feel like failures for not playing it, and in the process relive the crises of integrity, power, capacity and fear all at once. The result is that they are neither executives, scholars, pastors, or preachers and soon reach a point of complete and desperate frustration, feeling like “NO-BODY.”

Another distortion of the role crisis is the resolution of it in favor of the prophetic role over against all others, *without the concomitant acceptance of the price one pays for being only a prophet*. It is really thus an acceptance of only part of the role, with anger and disillusionment developing in the face of opposition. Distortion also occurs in the other direction—in favor of the priestly over against the prophetic—but the social price is not as high and the suffering related to this distortion is more likely to take the form of a replay of the *integrity* crisis.

(vii)

The seventh type of crisis is illustrated by a young minister, only three years out of seminary, who sat in a group with four much older men, all gathered to explore the development of their ministerial careers. The others had said that they were present for reasons which could be subsumed under categories already listed: two feared failure in the ten years of ministry yet ahead of them, another doubted his capacity for service in a new and larger parish to which he had been called, another faced a *power crisis* dilemma in the use of endowment monies. All were thus ques-

tioning seriously their commitments to the ministry but sought answers on the basis of pragmatic solutions. The younger man had few pragmatic concerns and shook the group substantially when he said,

"I am here because one morning last Fall I woke up and said, 'This all adds up to nothing. It has no meaning. There is no purpose in it for me. Why do I keep on with it? Why should I keep on with it?'"

The *search for meaning* was also present in the concerns of the other men but they had not stated it so clearly and in fact were visibly threatened by the idea that *there might not be meaning in ministry*. The *crisis of meaning* penetrates all other crises for it carries the vocational question in a deeper sense, and in a more continuing way, than do the others except perhaps for integrity.

When there is meaning in an occupation, there is found in the very activities, in the functions, in the tasks, a feeling of purpose, of fulfillment, and of satisfaction. Not only are the results of one's efforts fulfilling but the things one does in the process contain a measure of intrinsic fulfillment for the doer.

The crisis of meaning is avoided at the risk of losing not only a sense of integrity, power, capacity, success and role, but at the risk of losing a sense of human selfhood. Functionaries are dry bones, devoid of reason for living. Those who see functions on the other hand as contributory to fulfillment of a significant personal value are vibrant, developing individuals. They invest themselves in the task, in the work, in the profession and are themselves fulfilled in the process.

The young minister mentioned was helped by the group to re-establish a sense of meaning in ministry and in the process each of them also faced the *crisis of meaning* and began to deal with it.

II. Satisfaction

Implied in the above remarks is an hypothesis that in working through the seven crises professional church workers will find satisfaction in their work and will begin to perform more satisfactorily. This is true only up to a point.

What is obviously emphasized is that these are *vocational* crises. They penetrate the belief structure of the individual and are not simply occupational or job questions. They are the substance of the moments of radical decisions, the moments of despair, the moments of joy. They cannot be avoided in a useful search for satisfaction, effectiveness and success. They are the questions which flesh out the idea of vocation in the ministerial occupation.

Influencing these crises and being influenced by them are other factors which also are of substantial importance, and which should be at least briefly mentioned, though they cannot be explored in detail in this article. They function in occupational life style in terms of "day-in" and "day-out" satisfaction and effectiveness. The factors are so numerous that almost always any one job or position requires a compromise³ among them. Such compromises can be constructive and integrative or destructive and dis-integrative. The handling of the

³ Ginsberg, Eli and Associates: *Occupational Choice*, Columbia University Press, New York, 1963.

crisis questions will influence the kind of compromise one makes.

The specific functional abilities one uses in the performance of ministry are directly related to the crisis of capacity. More than two-thirds of Northeast Career Center clients have indicated confusion about their ability as a major reason for seeking counsel. For example, the fact that one is good at and prefers *negotiation*, for instance, to *analysis of data*, or is better with the *written word* than with the *spoken* is important to know. *Unfortunately, many in church occupations feel they must be good at everything and must compulsively function even where unmotivated and unable.*

Closely related to the question of ability is the question of interest and motivation. It is not enough to be able to do something; there must be intrinsic motivation to do it, or at least conscious acceptance of the conflict present when motivation is externally derived.

The fulfillment of human needs through work is another consideration. One denies his priority of needs over the long run only to his own detriment, of those whom he supposedly serves. An example is a rural pastor who had been in eleven parishes in twenty-two years. His interests were not in ministry, except for preaching, and his needs to be physically active, use his hands, and see tangible results for his efforts, led him to spend most of his time doing carpentry and blacksmithing. He was making a destructive compromise between a commitment to preach and his genuine work motivations. Such a compromise in his case was a negative resolution of the crises of integrity, capacity, role failure and meaning, for in the

name of preaching the Gospel this person was wrecking his family, creating havoc in congregations, and suffering intensifying feelings of frustration himself.

The function of the family in the occupational satisfaction of ministers is significant. The role of wife and children often are complementary and compensatory. The handling of the vocational crises is rightly inclusive of them. Often when there is a balanced occupational perspective there is also a balance to family life.

Work patterns, related to unhealthy crisis resolutions, can, however, be disruptive of family dynamics and dysfunctional family relationships have obvious impact on work life. A work orientation is at times a mask for escape from the wife, or an effort to gain praise and acceptance from others which is not found at home. Sexual distance in the marital bed may lead to sexual intimacy in the parishioner's home. Feelings of sexual, financial and parental inadequacy exacerbate feelings of professional incompetence; the opposite is true also. A crisis of integrity is present. A crisis of capacity is present. A crisis of destination is in the making.

III. *Those Who Counsel*

Those who counsel clergy and other church professionals would do well to keep in mind that:

1. Avoidance of confrontation with the relevant vocational crisis questions will usually lead only to superficial and temporary "adjustment" of "problems." Ordinarily it will not do much at all for the development of potential or for permanent problem solution.

2. Those who do not understand the minister's vocational frame of reference will either be rejected as counselors or will enhance confusion rather than clarification, as understanding of occupational and job questions are inadequately considered outside of that context.

3. Vocational crises are inter-related in complex mixtures; while categorization and case examples are useful for descriptive purposes, use of such as agenda too early in the counseling process may be abortive.

4. There is nothing abnormal about vocational crises of the sort outlined. In fact, expression of a willingness to recognize and deal with them is a sign of healthy reflection about oneself.

5. While understanding and consideration of vocational crises are essential to counseling with clergymen, the more specific occupational satisfaction factors must also be considered and integrated with crisis resolution. Such factors include functional abilities, interests, and needs.

Review Article: Recent Books in Pastoral Care

by HERBERT E. ANDERSON

A new member of the faculty of Princeton Theological Seminary, Dr. Anderson is assistant professor in Pastoral Theology. An alumnus of Gustavus Adolphus and the Lutheran School of Theology, Chicago, Dr. Anderson received the Ph.D. degree from Drew University in 1969.

Pastoral Care Come of Age, by William E. Hulme. Abingdon Press, Nashville & New York, 1970. Pp. 175. \$4.50.

Pastoral Care in the Liberal Churches, edited by James Luther Adams and Seward Hiltner. Abingdon Press, Nashville & New York, 1970. Pp. 256. \$4.75.

Pastoral Counseling with People in Distress, by Harold J. Haas. Concordia Publishing House, St. Louis, Missouri, 1970. Pp. 193. \$4.95.

Professional Education for Ministry: A History of Clinical Pastoral Education, by Edward E. Thornton. Abingdon Press, Nashville & New York, 1970. Pp. 301. \$7.50.

Professional Growth for Clergymen, edited by Robert C. Leslie and Emily Hartshorne Mudd. Abingdon Press, Nashville & New York, 1970. Pp. 192. \$4.75.

The New Shape of Pastoral Theology, edited by William B. Oglesby, Jr. Abingdon Press, Nashville & New York, 1969. Pp. 383. \$7.95.

THIS review essay has two purposes. One is to examine some recent publications in the general area of pastoral theology with an eye toward their useability in a parish setting. The other agenda for this essay is to suggest certain trends in pastoral care and counseling that seem to be indicated by new books in the field. The six books listed above can be divided quite naturally into three foci: one dealing with methodology, both theological and practical; another on the matter of learning through supervision; and the third foci working on the relationship between social action and pastoral care. In each of these three general areas, certain trends can be noted.

The *festschrift* in honor of Seward Hiltner, entitled *The New Shape in Pas-*

toral Theology and edited by William Oglesby, is of particular interest to those of us who have looked forward to a sequel to Hiltner's *Preface to Pastoral Theology*. Is it possible to discern from reading this volume any new directions that pastoral theology might be taking? My answer is both yes and no. By and large, Hiltner's methodology remains intact and understandably so. In that sense the new "shape" has very much the "form" of the old. Since, however, this is a collection of essays any general statement is suspect. There are unmistakable signs of new shaping.

The opening essay by James N. Lapsley suggests among other things that pastoral theology will have to give more attention to the communal or affiliative urge in man without disregarding the

more individual approach that has characterized pastoral theology in the past. This may take the direction that Robert Bonthius indicates in his chapter on pastoral theology and the urban crisis in which the focus is on pastoral care for communities. Or it may follow the hints from Coval McDonald in the direction of general systems theory. Most certainly the renaissance of group activity within and without the church reflects an unmet social need among many today. In more theological imagery, Joseph Haven's essay suggests that group pastoral care provides a setting in which we can be "Christ to one another." The overwhelming effect of all this is to move pastoral care away from individualism in the direction of greater communal emphasis.

The New Shape in Pastoral Theology is a profitable, although not immediately practical, book to read. Numerous themes are dealt with and issues raised ranging from counseling with college students to the way in which the pastoral blessing mediates the providential care of God. For those who have followed the development of pastoral theology, this book is the most recent installment. It is not, however, the sequel to Hiltner's *Preface*. For that we must wait.

It is increasingly obvious that Carl Rogers has not said the last word for pastors in terms of methodology in counseling. Harold Haas' book on *Pastoral Counseling with People in Distress* moves only slightly away from a non-directive approach. According to the author, confrontation in counseling is desirable only after rapport and trust and the distressed person's pace have been firmly established. The author's

caution may be appropriate for this period of confrontational "this and that," manipulative marathons, and gut level "feedback." And yet, I have a feeling that Haas regards the Gospel or moral categories or religion in general as a kind of "club" with which to confront alienated folks without much personal risk on the counselor's part. The theology seems to be tacked on, almost as if Haas, the clinical psychologist, remembered Haas, the Missouri Synod Lutheran pastor, just in time to apply God's word to his undertaking.

About the best thing that can be said about this book is that it provides a good road map through the territory of pastoral care and counseling. For someone unfamiliar with the terrain, this is a helpful introduction. The dynamics of pastoral counseling are clearly and simply set forth with a minimum of technical jargon. Practical issues such as structuring the counseling contract and diagnostic clues relative to referral are adequately presented. For the informed pastoral counselor, *Pastoral Counseling with People in Distress* may very well be too elementary. However, if you are someone, like myself, who appreciates a clear road map even when traveling through familiar territory, then the book could be a cogent and comprehensive companion to indepth reading in the field.

The second issue around which two other books congeal has to do with supervision in a clinical setting. Ministerial training in some denominations has long included some form of apprenticeship or internship or field experience. The emphasis, however, has been on experience and not on supervision. Furthermore, very little encour-

agement has been given to continue in some sort of supervisory contract after ordination except those who have pursued clinical pastoral education and became chaplain supervisors in an institutional setting.

The history of the movement now called Clinical Pastoral Education has been ably written by Edward E. Thornton in the volume entitled *Professional Education for Ministry*. It is an interpretative chronicle of the struggle for unity in structure and philosophy and for professional self-definition. Although Thornton's stress on clinical supervision as a "profession" has an unfortunate elitist flavor to it, clinical education has undoubtedly enhanced the professional integrity of ministry. The author rightly points to the way in which the clinical pastoral movement has influenced theological education with its emphasis on supervised practice in usual contexts. For the most part, the movement has achieved a balance between two early conflicting goals: pastoral learning and psychotherapeutically oriented self-understanding. Apart from providing a helpful glimpse of history, Thornton's book is a good piece of propaganda on behalf of clinical education. For that reason alone, it is worth perusing.

Most parish pastors are unable to take off three months during the summer to participate in a quarter of clinical pastoral education. That being the case, what other possibilities might there be for clinical supervision in usual settings? Robert Leslie and Emily Mudd have co-edited a book which reports on a five-year project in advanced training for seminary teachers of pastoral care sponsored by the National Institute

of Mental Health. *Professional Growth for Clergymen* focuses on a premise that I share, namely that self-understanding is a *sine qua non* for effective counseling. "There is no factor in counseling over which the counselor has or should have more control than the therapeutic use of himself in the counseling relationship" (p. 99).

Although this is a report of supervision under ideal non-pastoral circumstances, the primary point for me is that some kind of in-service supervision from a competent therapist could be a possibility for most parish clergy. Both individual and group supervision is described and the advantages of each are noted. There is something for almost everyone to identify with in the ample clinical case material presented. As if to cover all the bases, there is a chapter (nine) on "reality practice" which suggests what pastors can do to grow in counseling competence where qualified supervision is unavailable.

Professional Growth for Clergymen has limitations. It is repetitive. There is very little said about the uniqueness of pastoral counseling. It is self-contradictory in the sense that it is a book about how one really learns counseling through *supervised* experience. Although not as avowedly apologetic as the Thornton book, the message for the "helping" person comes across almost in testimonial fashion. "It was through a learning experience which involved full personal participation in action under supervision that new vistas of using myself as a helping person were opened up" (p. 110). One further word is in order. If you have decided that under *no* circumstances you would be willing to seek supervision, then

don't read the book. You may change your mind.

With few exceptions, pastoral care has focused almost entirely on one-to-one relationships to the exclusion of pastoral-social issues involving community structures. We have been more interested in helping people to cope with their life-situation than working toward any modification of the structures that impeded movement toward health. Moralizing and evaluation and judging were components of a previous pastoral style which was, from the beginning of the pastoral care, cautiously avoided when not studiously eschewed. Widespread involvement in social action has called for a re-examination of that traditional stance. It has been recently suggested by several that the pastoral care movement is irresponsibly absent from the efforts toward community renewal.

Carl E. Wennerstrom's analysis of the "liberal's" attitudes toward pastoral care provides some helpful handles for looking at the dilemma. Unfortunately Mr. Wennerstrom died before he could complete his project. James Luther Adams and Seward Hiltner have edited *Pastoral Care in the Liberal Churches* in which Wennerstrom's uncompleted work has been supplemented by other essays.

The initial study focused on the inability of the liberal within the Unitarian movement to be intimately involved with actual sufferings of particular people. The liberal's stance vis-à-vis social action and education enabled him to maintain distance from ambiguity and uncertainty. This is paradoxical (or contradictory) because of what the liberal knows intellectually about the human situation. Rationalism,

reformism, dramatics, and distance are components of this paradox between knowing about and relating to human suffering.

Wennerstrom's question comes down something like this: Why did the liberal with his concern for social action and his intellectual knowledge of psychology not engage himself significantly in pastoral care? Subsequent essays by John Haywood, Charles Stinnette, and James Luther Adams focus the issue something like this: How can pastoral care fulfill its task without recovering its prophetic authority. Man is both the creator of and the product of his environment. A one-to-one pastoral caring relationship is only one agent of change in a larger constellation of relationships. The social activist's desire for remedies needs to be complemented by the pastoral counselor's willingness to accept an irremediable situation. What is called for is a balanced tension between "being" (pastoral care) and "doing" (social action) in human caretaking. Whether one person (e.g. the parish pastor) can be both prophet and priest is an open question.

There are some limitations to this volume. Liberal is a dated category because liberalism has been replaced by a revolutionary spirit and other less desirable attitudes that have emerged in its wake. Although the book finally transcends Wennerstrom's initial parochial interest, there are portions of it that are of limited interest. The book did, however, help me focus on some of the issues between social action and pastoral care and that made it worth reading.

By comparison to the previous book, William Hulme's *Pastoral Care Come*

of *Age* comes off rather poorly. It is true, as Hulme observes, that pastoral care is now an established and integral part of theological education. In that sense, pastoral care *has* come of age. Having reached that point, Hulme argues that pastoral care needs to move in a new direction. Again I would agree.

Hulme's particular interest at the moment is effecting a closer relationship between pastoral care and social action, between the priestly and the prophetic. Again, I agree, but not because of any of Hulme's arguments. What is missing from his appeal is a theological or psychological framework for moving beyond the traditional one-to-one shepherding relationship. Hulme further undermines his argument by imprecisely stating that "pastoral care is a function of the prophetic community" (p. 126).

The treatment of God-language in pastoral care is quite good. Like Haas,

Hulme connects the injection of God-language with confrontation. The meaning of symbols is however lightly dealt with. The danger is that God-language could be a means of "clubbing" the counselee out of the pastor's impatience or anger but letting him off the hook in the confrontation because it was, after all, God's word and not the counselor's that was spoken.

The content and style of this book by Hulme is readable but superficial. Certain of the current issues are touched on in a non-technical but loosely connected way. Hulme's popular approach is best illustrated by his choice of Berne, Glasser, and Mowrer as psychological references. In the light of what has been said in this essay, I find it surprising that little or nothing is said about supervision. For the reader who is interested in a not-too-demanding overview of *some* current issues in pastoral care, this book by Hulme will fit the bill.

Review Article: The New Westminster Dictionary of the Bible*

by ROBERT H. BOYD

Professor of Old Testament at Luther Theological Seminary, St. Paul, Minn., Dr. Boyd is an alumnus of St. Olaf College (A.B.), Luther Seminary (B.D.), Princeton Theological Seminary (Th.M.) and Princeton University (Ph.D.). During 1959-60 he spent a year in the University of Heidelberg as a Fellow of the American Association of Theological Schools.

WITH the comment "the time has come to talk of many things," the words of the walrus in *Through the Looking Glass*, Professor Gehman prefaces his comments concerning his new revised edition of an authoritative and widely-used Biblical work that has been a standard reference volume for more than twenty-five years. The original *Westminster Dictionary of the Bible*, published in 1944, was itself a revision of the *Davis Bible Dictionary*, which had its origin in Princeton Theological Seminary shortly before the turn of the century and went through four editions (1898-1924).

When Professor Gehman undertook the task of editing the original Westminster Dictionary, he did so under the necessity of meeting urgent deadlines, while carrying a heavy teaching load at Princeton Theological Seminary and Princeton University. He was unable therefore to do as thorough a revision as he would have liked. "It contained many opinions and statements that were not representative of his own views" (p. v). Now during the comparative leisure of his retirement years (although with continued teaching op-

portunities in Brazil, Argentina, and India after becoming a professor emeritus, he must have been exceedingly busy), he issues this revised edition that has been enlarged by over 350 pages. This new dictionary accordingly presents more adequately Dr. Gehman's conclusions, formulated during a period of over thirty years of teaching and lecturing on the Old Testament and Biblical studies. It represents prodigious and devoted labor on a book of around a million words. There are over 300 new entries, varying in length from one paragraph to several pages. The information in over 450 articles has been expanded or changed. Some articles, e.g., *Immanuel* (3 col.), *Pentateuch* (13 col.), *Servant of the Lord* (2 col.), *Satan* (2 col.) have been almost entirely rewritten. More than 450 illustrations have been added—almost all new. The former volume had less than 200 illustrations, most of which were line-drawings with mere titles. The illustrations in the present volume consist almost entirely of documented photographs with explanatory captions. Some are pictures of scenery in the Holy Land; others of written documents or of archaeological ruins, monuments, paintings, artifacts from ancient times. These have an emotional appeal and provide an intellectual appreciation of Biblical times. The illustrations have been

* *The New Westminster Dictionary of the Bible*, edited by Henry Snyder Gehman; illustrations edited by Robert B. Wright. Westminster Press, Philadelphia, Penna., 1970. Pp. xi + 1036 + 16 plates. \$10.95.

culled from the archaeological collections of museums throughout the world (e.g., Boston Museum of Fine Arts, Harvard Fogg Museum, Metropolitan Museum in New York, Oriental Institute in Chicago, British Museum, Louvre, Museum HaAretz in Tel Aviv); university libraries, consulates, and reference bureaus (e.g., Yale, University of Pennsylvania, Hebrew University, Arab Information Center, Israel Department of Antiquities, UNESCO, American Bible Society, American Numismatic Association); archaeological exploration societies (e.g., American Schools of Oriental Research, American Schools of Classical Studies, Egyptian Exploration Society, Palestine Exploration Fund); and private collections. These have been collected and edited by Dr. Robert B. Wright of the American Academy of Religion at Wilson College, Chambersburg, Pa., in consultation with Dr. Gehman. Dr. Wright, who served as the official photographer on the staff of archaeological expeditions at Gezer, Israel, has himself taken some 50 excellent photographs of Palestinian scenes and archaeological sites that appear for the first time in this dictionary. All illustrations have been chosen for their educational rather than decorative value, and they enhance the text in an authentic and relevant manner.

In addition to these excellent new illustrations are included some 60 thumbnail maps and plans in connection with the individual articles on significant Biblical sites and personages. These give immediate orientation concerning the location and geographic features of these sites, or they single out the key places connected with the life of the Biblical character under discussion.

There are for example, four full page maps of Jerusalem at various stages of her history from the time of David and Solomon to the 1st century A.D.; the journeys of St. Paul (4 maps), a plan of the water system of Herod's temple and courts. Other interesting maps include the pictures of a 13th century B.C. Egyptian map on papyrus, showing gold mines in the desert east of the Nile, a mosaic map of Palestine found in a 6th century A.D. church at Medeba, and the astronauts' view from outer space of the eastern Mediterranean and the Sinaitic peninsula, overlaid with a plan of the wilderness wandering. In addition to these maps that accompany the many articles is an appendix of sixteen full-color maps from the *Westminster Historical Atlas to the Bible*, including a map index of all the sites and geographical features. The latter was also included in the earlier Westminster Dictionary.

Those who use this new volume will find the same fine features that they had come to appreciate in its distinguished and well-accepted predecessors.

(1) A listing of every proper name to be found in the Old Testament, New Testament and Apocrypha, each name phonetically transcribed and provided with diacritical marks, indicating the correct pronunciation. The usual failing of one-volume Bible dictionaries is the fact that they do not list all proper names nor do they provide a pronunciation guide. *The New Bible Dictionary*, edited by J. D. Douglas (1962) has for example some 200 fewer personal and place names under "A" alone than *The New Westminster Dictionary of the Bible*. The latter ranks favorably

with the encyclopedic *Interpreter's Dictionary of the Bible* (4 vols.). It even includes some proper names that are not to be found in the *Interpreter's Dictionary*, e.g., *Basilisk*, *Dawn* (name of a deity), *Diblah*. The English versions used as the basic texts for this dictionary are the King James Version (AV) and the Revised Standard Version (RSV). All proper names occurring in them are listed. A number of new entries have thus been added to the New Westminster Dictionary due to the fact that the RSV interpreted as proper names expressions which were rendered as phrases in the AV, e.g., *Mahalab* (Josh. 19:29), rendered as "from the east" (AV), *Heglam* (I Chron. 8:7), rendered as "he removed them" (AV). Biblical quotations are usually cited from RSV, although occasionally AV is quoted where its interpretation in important passages is significant—also the Revised Version (1881-1885) and the American Standard Version (ARV). The Jewish Version (1917) has also been recognized in the interpretation of various words. The earlier Westminster Dictionary based its quotations primarily on the American Standard Version; the Davis Bible Dictionary on the King James Version.

(2) Pertinent and often detailed philological information concerning proper names, reflecting the special linguistic interest and expert knowledge of the editor. This is a unique feature as far as one-volume Bible dictionaries are concerned. It is matched by the *Interpreter's Dictionary of the Bible* (IDB), although in many instances the *New Westminster Dictionary* is more complete. Under the letter "A" alone the

linguistic information in the case of 17 names was noted to be more complete. The etymological information is also more consistent than that of IDB, inasmuch as the entries of the latter were prepared by different individuals. Prof. Gehman for example, treats the vowel "i" in proper names as a glide rather than as the first person possessive. The interpretation is confused in IDB. The assiduous care with which all etymologies have been checked is indicated by the way in which many have been changed or expanded. The philological enthusiasm of the editor, however, carries him to somewhat abstruse extremes, however, as far as the ordinary Biblical student is concerned, especially when he includes terms that are not to be found in either AV, ARV, or RSV, e.g., *Sahar* (Ezek. 27:18) which is rendered as "white" in these versions, but which he suggests should be read as a place name—*Sahad* on the basis of its position in the text. It is of interest, however, to note that the New English Bible has rendered this Hebrew word as a place name, viz., *Suhar*.

(3) Graphic and informative tables and charts accompanying many of the articles. These include a comparative listing of the proto-Sinaitic, Phoenician, Hebrew, Greek, and Arabic alphabets; genealogies of the High Priestly line, as well as the Herodian and Maccabean families; the descent of Christ according to St. Matthew and St. Luke; a complete harmony of the Gospels with an index for finding any passage in the harmony; a comparative listing of the miracles and parables of our Lord in relation to the different Gospels; a table of the itinerary and events of the journey through the wilderness as narrated

in the Pentateuch; charts on the Bronze and Iron Ages. Some of these charts go back unchanged to the original Davis Bible Dictionary. In this new dictionary there are additions and changes in the chronologies of the Kings of Judah and Israel, the dates of which have been modified on the basis of a system worked out by Dr. E. R. Thiele in his significant book, *The Mysterious Numbers of the Hebrew Kings* (1951, 1965). A special listing of the chronology of the Kings of Judah and Israel according to the widely-accepted dates as proposed by Professor W. F. Albright in the *Bulletin of the American Schools of Oriental Research* (Dec. 1945, pp. 16-22), has also been added under a special article. There is also additional material in connection with the chronology of the primary events from the pre-patriarchal period to the time of the builders of the Temple, prepared in relation to the Stone, Chalcolithic, Bronze, and Iron Ages. The table of dates for the Bronze and Iron Ages have also been modified according to the latest archaeological information. An excellent chart, new to this dictionary, is the calendar of the months, festivals, and seasons of the Hebrew year in relation to the approximate months of the Julian calendar. All the Scriptural references (including those in the Apocrypha and Josephus' *Antiquities*), apropos of these months, festivals, and seasons, are carefully noted.

(4) Articles presenting information on the Biblical material in a manner that preserves a tradition of sound conservative scholarship as manifest in the previous dictionaries. One can say of this work what Professor Gehman stated explicitly concerning the former West-

minster Dictionary: "In all instances the editor preserved a conservative attitude in scholarship; in cases where reputable scholars differ he took cognizance of their views, but concluded with a preferred opinion which is consistent with the Bible itself" (p. v). He has always given reasons for any opinions presented and made a special effort to mention different and opposing views on the most debatable matters. He has included many of the articles from the previous dictionary with virtually no change. This is true even of some of the longer articles such as *Abraham* (7 col.), *Canon* (7½ col.), *David* (7 col.), *Flood* (7 col.), *Mary* (5½ col.), *God* (4 col.), *History* (8½ col.), *Jesus Christ* (25½ col.), *Paul* (27½ col.), *Wilderness of the Wandering* (10 col.). Many of the articles on individual books of the Bible have also undergone no revision. This is true of the articles on Genesis, Exodus, Numbers, Judges, Books of Kings, Nehemiah, Hosea, Amos, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, Matthew, Mark, Luke, Acts, Ephesians, Philippians, Colossians, Titus, Philemon, James, Epistles of John.

If one expects, therefore, to find here a dictionary that has been "completely revised" as stated on the jacket, then one will be disappointed. It is, however, a greatly enlarged edition that preserves in a more attractive manner the lucid style and well-organized material characteristic of its predecessors. The type-face of this edition is slightly larger and more readable; the illustrations (as already noted) are much more complete and present actual photographs with informative captions. The many new maps are also an attractive and helpful

feature. As in the previous editions the longer articles are broken down into clearly defined sections. Thus, for example, *Jerusalem* (18 col.) is divided into the following units: Name; Site; Water Supply; Artificial defenses; Notable buildings in the time of Christ; History of the city; (1) Early and pre-Davidic period, (2) City of the Hebrews, (3) City since Titus. Interspersed in the article are four full-page maps and seven photographs of scenery, buildings, and coins. The former Westminster Dictionary had only one photograph and three small line-drawings.

What is the character of the new material that makes this new dictionary an outstanding and indispensable ecumenical reference tool which will mediate according to its intent the results of Biblical research to a new generation?

The additions and changes fall into such widely-divergent areas as philology, and theology, scientific information in astronomy, biology (botany and zoology), geology and mineralogy, Biblical criticism and interpretation, archaeology, ancient Near Eastern history, geography, interpretation, history of religion, and even numismatics. One can only give a sampling of the interesting new information to be found in this fine reference work.

In recognition of the contributions which archaeological research and historical study have made to a better understanding of the Bible, there are many new articles that appear for the first time in this edition—entries concerning ancient peoples and civilizations of the Ancient Near East, which provide a background to Biblical history: *Habiru*, *Mari*, *Mitanni*, *Nuzi*; entries concerning important new archaeological

sites that have been excavated: *Masada*, *Qumran*, *Ugarit*. Additional information drawn from archaeology has also been provided on such sites as Ai, Arad, Bethesda, Gezer, Ezion-geber, Hazor, Jerusalem, Jericho, Lachish, Megiddo, Shechem, Ur. All are lavishly illustrated with pictures that enhance and make more understandable the text, e.g., the aerial photo of Gezer with an overlaid plan that vividly shows the line of the city walls and major archaeological finds (p. 327), a close-up aerial view of the "four-entryway" gate at Gezer, typical of the gates built by Solomon at Hazor and Megiddo (p. 318), the picture of the Gezer Calendar (late 10th century B.C.) which presents one of the earliest examples of Hebrew writing—a school exercise tablet listing the names of the agricultural months in a kind of mnemonic ditty (p. 327). Many unrevised articles on geographical sites have been embellished with appropriately chosen and well-captioned pictures that are worth many hundred additional words. There are, however, also many new geographical entries (nearly 70 in all). There are brief articles, for example, on all the gates of Jerusalem (15 in all). The earlier Westminster Dictionary listed only *Dung gate* as a cross-reference.

The pictures which illustrate the details of daily life in Biblical times are also well-chosen. These accompany articles on agricultural activities, burial customs, various arts and crafts, hunting and fishing, music and games, personal adornment (The picture of the recruits of Amenhotep II, awaiting their turns for the barber to cut their hair, based on a wall painting from a 15th century Egyptian tomb, adds amusing col-

or to the article on *Hair*), transportation, warfare. (There are at least a dozen illustrations depicting the character of war in ancient times as carried on by the Assyrians, Babylonians, or Egyptians. A picture, for example, of seven Hittite prisoners from a 13th century Egyptian relief, which displays their physiognomic features—the flat sloping forehead, prominent nose and hair reaching down to their shoulders, helps the article on *Hittites* come alive.) Many articles dealing with daily life in ancient times have been expanded in text as well as by illustration: articles on buildings—*House, Synagogue, Temple*; arts and crafts—*Glass, Potter, Lamp, Jar*; music—*Harp, Lute, Sackbut*; transportation—*Ship*. A number of new articles has also been added, e.g., *Cloak, Butter, Quarry, Lyre, Wheel*.

The contribution of archaeology to our knowledge of writing has been lavishly illustrated in pictures scattered throughout the text: over a dozen pictures of cuneiform tablets, including the famous clay-barrel inscription of Cyprus (p. 199), in which he permitted exiles to return to their homes (a transcription of a part of this decree is included in the caption); several examples of Egyptian hieroglyphics; many of the Hebrew inscriptions of the pre-exilic period, including the earliest example of the Hebrew Tetragrammaton (Yahweh) as it appears in one of the Lachish letters in the script of the 6th century B.C. (p. 454); the only archaeological evidence of the name Pilate as found at Caesarea inscribed in Latin (p. 752); Greek inscriptions, including a picture of the tablet set up in Herod's temple, warning Gentiles against entering beyond the outer court under penal-

ty of death (p. 934); and many others. The brief article on *Writing* is illustrated with ten examples of writing in periods extending from the 4th millennium B.C. (Sumerian clay tablet in pictographic script) to New Testament times (a Greek inscription from Thessalonica). There are illustrations of scribes (p. 841), writing benches and ink wells (from Qumran) (p. 217f.), a papyrus scroll (p. 699), a clay envelope, holding a cuneiform tablet (p. 1007). All serve to heighten interest and appreciation of the importance of written communication in ancient times.

As to information concerning Ancient Near Eastern history, the illustrations again illumine in a fine way the text. There are pictures of several of the Egyptian pharaohs—Thutmose III, Akhenaton, Seti I, Rameses II; Babylonian and Assyrian kings—Hammurabi, Tiglathpileser III, Sargon II, Sennacherib, Merodach-Baladan; the Hebrew king Jehu, bowing before Shalmaneser III. These are based on steles and monuments carved in the time these men lived. Several of the Egyptian Ptolemies (Soter, Philopater, Euphron) and Caesars (Augustus, Tiberius, Vespasian) are depicted on coins minted in the time when they lived. There are nearly 30 new entries of individuals mentioned in the Bible or the Apocrypha. Articles on over 80 individuals have been expanded with new information as to their identity, historical, or religious significance. Several paragraphs, for example, on Moses' connection with the legislation of the Pentateuch as presented in the Priestly document have been added with the conclusion that "it cannot be determined . . . how much of the Pentateuch he ac-

tually composed, although it may be assumed that he wrote down some basic laws like those of the Decalogue and the Book of the Covenant" (p. 639).

There are many new articles and additional material in the scientific area. In the area of astronomy the articles on *Orion* and *Pleiades* have been illustrated with pictures of these constellations. There is none, however, for *Arc-turus*. *Mazzaroth* is more clearly defined as a reference to zodiacal signs or planets. Ancient views concerning the nature of the heavens as portrayed in the creation accounts are given vivid portrayal by a line-drawing depicting the ancient cosmos, accompanying the article on *Heaven*. The same illustration is used in the article on *Firmament*. Meteorological information on *Rain* and *Wind* is entirely new. In the area of biology there are new entries as well as additional material, giving more exact scientific information as to the identity of the flora and fauna, mentioned in the Bible. New botanical entries are *Cam-el's thorn* and *Purslane*. Added material is provided on *Apple*, *Corn*, *Dove's dung*, *Spice*, *Thorns and thistles*, *Worm-wood*. New zoological entries have been added concerning the identity of *Bas-ilisk*, *Ibex*, *Mountain sheep*, *Swarming thing*, *Water hen*. The articles on *Badger*, *Bittern*, *Peacock*, *Sparrow* have been drastically revised. Added material is provided concerning the identification of *Camel*, *Kite*, *Osprey*, *Snail*, *Swallow*, *Vulture*. Many of the articles that have been left unchanged are embellished by interesting pictures of the way the respective animals or birds were represented in ancient paintings, bas relief, or artifacts, e.g., pictures of a running goat finely-wrought in bronze

(Persian 9th century B.C.) or of a cow being milked while her calf is tethered to her front leg and a tear drops from her eye. The scene is from the bas relief on a 2000 B.C. Egyptian sarcophagus. There are nearly 30 illustrations of this type. In the area of mineralogy there are new entries: *Antimony*, *Carnelian*, *Lapis lazuli*, *Porphyry* as well as much added material on *Salt*, *Tin*, *Sapphire*, *Stone*. Fine illustrations depicting ancient objects d'art accompany the articles on *Alabaster*, *Brass*, *Glass*, *Silver*. The article on *Stone*, for example, has two interesting pictures, one of reconstructed Neolithic and Mesolithic stone implements, the other of a Roman period boundary stone at Gezer with an inscription in both Greek and Hebrew.

In view of the reviving interest in Biblical Theology which has marked the years since the publication of the original *Westminster Dictionary of the Bible*, the addition of many new articles, dealing with major theological terms and ideas to be found in the Bible, is most appropriate. There are over 60 new entries of this type. These include brief interpretative and scripturally-documented studies of such cardinal concepts as *Expiation*, *Grace*, *Immortality*, *Justification*, *Love*, *Regeneration*, *Redeem*, *Resurrection*, *Salvation*, *Sanctification*, discussed from the standpoint of Christian theology. There are new entries also on theological and ecclesiastical terms not actually used in the Bible but based on Biblical concepts, e.g., *Eschatology*, *Eucharist*, *Millennium*, *Monotheism*, *Trinity*, *Sacrament* as well as Greek terms that have become a part of our modern theological vocabulary: *Keyrygma*, *Parousia*. There are even a few new entries significant

in relation to Judaism, e.g., *Talmud Mishna, Haggada, Halakah, Shema* and added material on *Circumcision* and *Sabbath*. The article on *Essenes* has been greatly expanded due to the new information that comes from the Dead Sea Scrolls. In the religious area there are also a number of new entries on deities: *Apis, El, Elohim, Saqquth, Zeus*. Nearly 20 illustrations accompany some of these articles as well as others that appear unchanged from the former edition. There are, for example, five pictures of the god Baal alone, scattered throughout the dictionary.

The most significant additions as one should expect are in the area of Biblical criticism and interpretation, especially textual, literary, and historical criticism. Added material in form criticism and tradition criticism is more sparse. (The research, for example, of M. Dibelius and R. Bultmann are mentioned but briefly in the article on *Gospel*. The form critical studies of H. Gunkel, in the Psalms, however, receive more careful attention.)

There are new entries on scriptural divisions and smaller Biblical portions, e.g., *Torah, Tetrateuch, Hexateuch, Octateuch, Pastoral Epistles, Hallel, Sermon on the Mount*, also on the documentary sources of the Pentateuch (J, E, D, H, P) as well as Synoptic Gospels (Q, L). The entries on *Codex, Scroll, Dead Sea Scrolls, Biblical Criticism, Biblical Manuscripts, Texts and Manuscripts* are new. The last three are cross-references, calling attention to much new material that has been added on these subjects in the articles on *Bible, Old Testament, New Testament, Versions*. The article on *Versions*, for example, has been expanded from 11 to 23

columns with added material especially on the Septuagint (listing of the most important papyri), the Targums, and English versions (a discussion of the Revised Standard Version, New English Bible, and new Jewish version of the Torah). Interspersed throughout this article are pictures of various Greek, Syriac, Latin, and English versions. A valuable added feature of this new dictionary are the excellent photographs of Greek codices (Sinaiticus, Vaticanus, Alexandrinus), leaves from ancient papyri (Michigan 46, John H. Scheide), Dead Sea Scrolls, fragments from Qumran, the oldest known fragment of the New Testament, a leaf from the first printed edition of the Bible, etc. These accompany many of the articles on the Bible, and individual Biblical sections and books.

As noted above, many of the articles on individual books have not been revised. Important revisions are as follows (the most significant added material will be noted below after the title of the book):

1. Expanded articles on Old Testament books are those on Leviticus (H and P as sources), Deuteronomy (the book as paraenetic presentation of Mosaic law), Joshua (authorship), Books of Samuel (sources of the book), Books of Chronicles (factual differences from Samuel), Ezra (historical order of Ezra and Nehemiah—traditional view upheld), Esther (provenance), Psalms (literary types), Isaiah (authorship of the last 39 chapters, with the conclusion: "The traditional view [which] ascribes them to Isaiah . . . has generally been abandoned, even by conservative scholars, and in this article no attempt will be made to defend it" p. 427), Ezekiel

(problem as to unity with the conclusion: "In the light of the present evidence the Book of Ezekiel can be ascribed to the prophet himself" p. 287), Micah (authorship, with the conclusion: "It is difficult to be positive about authorship and date of certain passages." p. 616), Zechariah (textual problems).

The most important revisions noted concerning New Testament books are as follows: Romans (the probable existence of an earlier shorter edition minus chs. 15-16), II Corinthians (major emphases of the book), II Thessalonians (identity of "the man of sin"), 1 and 2 Timothy (authenticity of the Pastoral epistles with the conclusion: "A devoted disciple writing c. A.D. 90-100 used some fragmentary letters of Paul . . . combined and expanded them to meet the conditions of later times and thus preserved some of the writings of the apostle," p. 951), 1 and 2 Peter (problem of authenticity with the conclusion—pro Petrine authorship of 1 Peter, con that of 2 Peter, p. 739), Revelation (problem of interpretation).

Misprints have not been totally avoided, but they are remarkably few. The following were noted: the spellings "Horseleach" (p. 406), "Nein" in place of "Nain" (p. 650), the substitution of the Hebrew letter *resh* in place of *daleth* (p. vi, 953), the Greek letter *epsilon* for the Hebrew letter *sin* (p. 953). The captions for the two pictures of cherubim have been interchanged on p. 158.

In conclusion, one can only express appreciation to Professors Gehman and Wright for this fine definitive reference work, which will undoubtedly give a new lease on life to a Princeton-based Bible dictionary that has been well-known and well-received in its many editions since the beginning of this century. It will go far toward meeting the needs of all who study, teach, or read the Bible, valuable to laymen and scholars alike, ministers and teachers, libraries and homes. It will lead all who use it into a more illuminating study of the Bible and help them gain a more profound appreciation and understanding of its treasures.

MEMORIAL

JOSEF LUKL HROMÁDKA

1889-1969

JOSEF HROMÁDKA was born on June 8, 1889, in the village of Hodslavice, Moravia, then in the Austro-Hungarian Empire. The events of his long and influential life and ministry are related to many significant realities of his time: the Czech people, the church in Czechoslovakia, the nations and churches of Eastern Europe, pre- and post-war western Europe, the United States, and the Church Universal. With all of these and some others that might be added he was related as pastor, prophet, and theologian. His was a unique ministry in one of the most crucial half-centuries of history.

His father was a pious Lutheran farmer and a strong churchman. His mother was descended from the renowned Nationalist historian, Jan Palacky. In early life, he came in contact with the growing Socialist movement among workers in the provincial town where his secondary school was located. Out of his struggle with the conflicting faiths and visions of these influences, he became determined to study theology, "to descend," as he put it, "to the very roots of the vital questions and hopes" which they raised.

His theological study took him first to Vienna, Basel, and Heidelberg, where he was deeply influenced by the historical school, notably Ernst Troeltsch and Johannes Weiss. It was other teachers, however—Bernhard Duhm in Basel, and D. S. Cairns in Aberdeen, where he completed his study—who helped him discover the dominant theme in his theology: a repentant but joyous witness to the action of God, the Lord of history, present in the crucified and risen Christ and transforming the believing community by his living spirit. All through his mature ministry he acknowledged his indebtedness to Karl Barth and the post-war crisis theologians.

Ordained in the Lutheran Church, he began his pastorate in the village of Vsetín in Moravia in 1912. In 1916 he moved to Prague as assistant minister in the Salvator Church. He served as an Austrian army chaplain in 1918 on the Eastern front, an influential experience in which he developed strong convictions about the critical illness of the West. Immediately after the war, the Lutheran and Reformed Churches of Bohemia and Moravia joined to form the Evangelical Church of the Czech Brethren, and Dr. Hromádka served this church as pastor in the village of Sonov in Bohemia. In 1920, the Jan Hus (since 1960, the Comenius) Protestant Theological Faculty of the Charles University in Prague was formed, and he became its Professor Extraordinarius of Systematic Theology. In 1927, he became an Ordinarius, and held this post except for the years of war and German occupation until his retirement in 1966. In 1927 and several times thereafter, including the last few years of active teaching, he served as Dean of the Faculty.

During the years between the wars, Josef Hromádka became a powerful and controversial leader among his people and in his church. His writings during this period include the basic theological works: *Christianity in Thought and Life*, *Catholicism and the Struggle for Christianity*, and historical works on Luther, Calvin, the Bohemian Reformation, and an evaluation of the founder and first president of Czechoslovakia, Thomas G. Masaryk. He was a founder and leader of the academic Y.M.C.A. affiliated with the World Student Christian Federation. A critical Socialist and a vigorous anti-Fascist, he threw himself into opposition to German Nazism, supported the government in the Spanish Civil War against Franco's rebellion, warning his people continually of the threat which Fascism represented. He also became discouraged with the liberal democracy of the West. He was a marked man when the Germans occupied Czechoslovakia. With the help of friends, he escaped to Switzerland and thence to the United States with his family, where he served as Professor of Theology and Ethics at Princeton Theological Seminary from the fall of 1938 until 1946.

Dr. and Mrs. Hromádka often spoke of their years in Princeton as the happiest in their lives. Painful as it was for them to leave their beloved country, under occupation and in distress, they soon endeared themselves to the Seminary family, the Princeton community and an ever-enlarging circle of friends. Dr. Hromádka lectured and preached in many places in the United States and Canada. Especially did he endear himself to hundreds of students by his exciting lectures, informal discussions in the Hromádka home, and his personal interest in students. Many students testify that they were transformed under his dynamic leadership. His teaching of theology and ethics was at once classical, historical, and contemporary. An astonishing breadth of understanding of the experience and thought of the Christian church, east and west, ancient and modern, illuminated his classroom.

Josef Hromádka and Nada Lukl were married in 1924. From this union two daughters were born, Nada and Alena. They were educated in the Princeton schools and at Vassar and the College of Wooster, respectively. Nada is married to Dr. Jaromik M. Kulka and Alena to Dr. Vojtech Zikmund. The Hromádka family was filled with that warm and friendly spirit of understanding and reconciliation which was a major ingredient of Dr. Hromádka's theology, and a spirit which he carried into his theological discussions with Christians or non-Christians.

In 1947 Dr. Hromádka returned to Czechoslovakia to be followed by his family. It was difficult for them to leave Princeton, which had become their home. Dr. Hromádka was invited to remain, but felt that he must return to his country and cooperate in the rebuilding of the Czech nation on a new social and political frontier.

Many of his friends in the West admired his move; perhaps more are only now beginning to understand and appreciate his pioneering Christian witness in a Communist society. He accepted the *coup d'état* of 1948, and determined to work as a Christian within the context of the society which the Communist party was building. Publicly, he was an advocate of the socialist politics of this regime, and a vigorous theological critic of its ideology and utopian claims. Privately, he was

a counselor and friend to both Marxist and Christian, a negotiator for such justice and civil liberty as could be achieved, and a carrier of hope in the coming by God's grace of a new society which finally broke into public expression in the reforms of 1968. His three English books: *Doom and Resurrection* (written in his final years at Princeton), *Theology Between Yesterday and Tomorrow*, and *Gospel for Atheists*, all express this ministry and this spirit.

The last two decades of his life were also, for Josef Hromádka, the years of the most extensive ecumenical activity. In 1948, he was elected to the Central Committee of the newly formed World Council of Churches, and in 1954, to its Executive Committee, posts which he held until 1961. He also served as Vice President of the World Alliance of Reformed Churches. In 1958, with a group of churchmen from East and West, he founded and became the first and only president of the Christian Peace Conference. Under his leadership it grew into a worldwide fellowship concerned for justice and peace in the midst of revolutionary change, drawing on the peculiar experience of the churches in socialist society.

Such a varied life can hardly be captured in a phrase or a word. But if two must be chosen, we would suggest the virtues from the classic trinity: Love, and hope. Josef Hromádka was first of all a man of love. He poured himself out for his students, his friends, his church, his people, and for the world. His passion for social justice was no abstract desire for perfection, but a sense of solidarity with and concern for the alienated and oppressed. Nor was his love an easy sentiment. Rather it was bought at the cost of repentance. An ever-recurrent theme of his preaching and teaching was a call to the comfortable and the powerful to forsake their securities and plunge into the depths which are the daily experience of other men, in order there to discover the hope of a resurrection. One of his oft-repeated phrases dealt with the "crucified and risen Lord." Because his love was repentant, it was also forgiving of those who misunderstood him and judged him harshly, of those who failed his trust in times of crisis, and of those who misused his confidence for their own ends. It was his genius to redeem such people by bringing them into the circle of his own relationship with Christ.

Josef Hromádka was also a man of hope. His last days, like his first years, were filled with hopeful analyses of things to come and plans for new forms of Christian witness and service. To some, his particular hopes have at times seemed like ill-grounded optimism and, indeed, bitter disappointment has been a frequent experience in his life, especially in its last months and years. But the hope which infused his personality was not grounded in political analyses, nor could it be refuted by political events. It was hope in the victory of the risen Christ over the powers of this world, to be anticipated and discovered in signs everywhere. "The more one penetrates the apostolic message of the Cross and the Resurrection," he wrote, "the more one understands the meaning of the life of Jesus, and the more one has courage to face our problems, and to take on our social and political responsibilities."

We are grateful to God for the life and ministry of Josef Hromádka, and for the years which he spent with his family among us. The depth of his faith and the

vitality of his spirit have communicated themselves to several generations of Princeton graduates, as they have to his own church and to the Church Universal. As colleagues, students, and friends, we express our deepest sympathy to Mrs. Hromádka and her family in their loss, while we give thanks to God for his ministry to the world, the church, and especially to us.

Edward A. Dowey, Jr.
Elmer G. Hornrighausen
Charles C. West

BOOK REVIEWS

A History of Christian Thought, by Paul Tillich. Harper & Row, Publishers, New York and Evanston, 1968. Pp. 300. \$8.00.

Professor Tillich's lectures on the history of Christian thought, given in Union Theological Seminary in New York in the early 1950s and recorded and transcribed by Peter H. John, have been circulated in a limited edition for more than a decade. Now Carl E. Braaten, who recently edited Tillich's *Perspectives on Nineteenth and Twentieth Century Protestant Theology*, has again performed the service of preparing for publication a volume of lectures on historical theology, thus making available Tillich's views on the development of the Christian tradition from its beginnings to the present.

It is hardly necessary to point out that some of the material is now dated, since much significant work has been done in historical theology since these lectures were prepared, and that there remain many traces of the lecture format that Tillich would have almost certainly edited. Nonetheless, one commends heartily the reading of this volume to anyone interested in Tillich the theologian and in his interpretation of classical Christian thought. For one thing, these lectures leave no doubt about the author's profound understanding of and deep respect for the Church's dogma as an expression of the reality of the Church's life. He remained throughout his long and influential career a learner as well as a teacher, able to enter sympathetically into many widely contrasting points of view and ready to acknowledge those from whom he had learned and to whom he was indebted.

Tillich's treatment of the early development of Catholic theology, of the Logos doctrine, and of the creedal period merits special attention, as do his survey of the thought of Augustine and his place in Western Christianity and his analysis of Luther. The style is always didactic, with Tillich the teacher challenging clichés, correcting heresies, lamenting nominalistic tendencies in all Americans, and putting into perspective figures

who have contributed to the ongoing life and thought of the people of God.

Reading history has been compared to taking a shower. One comes away from the first drenched with facts, and from the second drenched with water. But historical facts, like drops of water, tend to evaporate, and one must return again and again to the reading of history for fresh knowledge and new perspective. A good practice for the minister is to read a history of the Church's thought at least once a year, and this volume is a good one to take down from the shelf and to begin a fresh immersion.

JAMES I. MCCORD

God in An Age of Atheism, by S. Paul Schilling. Abingdon Press, Nashville and New York, 1969. Pp. 239. \$5.50.

Atheism is not a new phenomenon. The Psalmist found it among his contemporaries, and Plato described the "atheists" in his *Laws*. However, the sense of the absence of God as a widespread cultural experience may be new. Popular polls concerning the prevalence of belief in God to the contrary, there can be no doubt about the depth of today's doubt, the loss of any awareness of transcendence on the part of many, or the diminished view of man and his world that has resulted. Even the theologian has not escaped this mood. He, too, often appears to be alienated and ready to agree that man is alone and on his own in this world.

It is against this background that S. Paul Schilling, professor of systematic theology in the Boston University School of Theology, undertakes a fresh study of atheism, beginning with its nineteenth century sources in the thought of Feuerbach, Marx, Engels, Lenin, and Nietzsche. Feuerbach's aim expressed in 1848, to change "the friends of God into the friends of man, believers into thinkers, worshipers into workers, candidates for the other world into students of this world, Christians, who are on their own confession 'half-animal and half-angel,' into men—whole men," sounds very much like

the agenda of many current apostles of secularity.

Next, Dr. Schilling turns to a survey of varieties of atheistic humanism, examining in turn the writings of Freudian psychologists, Marxist philosophers, existentialists, scientific humanists, linguistic philosophers, and five representatives of "Christian atheism." Then in a systematic chapter he exposes major bases of unbelief, including faith's incompatibility with a scientific view of reality and the contention that theistic belief tends to produce "passivity in the presence of injustice and opposition to social change."

The second half of the book contains a constructive statement of the author's theological position, which he summarizes as follows: "We are thus led to think of God as the dynamic personal love at the heart of reality, as the creative, energizing actuality of the personal life who in love animates and interpenetrates all that is and seeks to realize what ought to be, or as the loving personality in process who is the ultimate ground of all being and becoming, and who is supremely manifest in Jesus Christ."

The purpose of Dr. Schilling's study is to facilitate discussion between atheists and Christians by providing the basis for dialogue. He is convinced that "the most crucial task facing Christian theology today is that of reconceiving the reality of God," and he believes that this must be done in the light of the atheistic critique. He welcomes the Marxist-Christian dialogue that is going on today. His volume is a worthwhile contribution to this movement and should be read by those who are interested in an overview of this whole area of discussion.

JAMES I. McCORD

Biblical Theology in Crisis, by Brevard S. Childs. The Westminster Press, Philadelphia, Penna., 1970. Pp. 255. \$8.00.

The author of this book, who is an alumnus of Princeton Theological Seminary, took his doctorate at the University of Basel and is now professor of Old Testament at Yale University and a member of the Departments

of Religious Studies in the Divinity School as well as of Near Eastern Languages and Literature.

The initial purpose of Professor Childs is to describe the development of a distinctive American way of understanding theology in its relation to the Bible. He divides his book into three main parts under these captions: "Remembering the Past," "Seeking a Future," and "Testing a Method." He points out that after World War II there emerged in this country a particular way of pursuing theology in relation to Biblical studies that has been characterized as the Biblical Theology Movement, although its adherents never succeeded in formulating a unified or definite position. In this connection the work of various American, British, and German scholars is presented, and while there was wide agreement among the Biblical theologians in regard to revelation in history, nevertheless there were different interpretations concerning the nature of history, revelation, and their relationship. Childs touches upon various views of the unity of the Bible, and here he refers to the emphasis by Eichrodt as portraying accurately a major element in Old Testament Theology. The fourth chapter of the book is called "The Cracking of the Walls," in which the author maintains that beginning in the late nineteen-fifties the Biblical Theology of Movement suffered a period of slow dissolution.

In Chapter V Childs discusses the need for a new Biblical theology, after which he proceeds to consider the form such a theology should assume. In this connection he introduces an important phrase: "the canon as the context for Biblical theology." In succeeding chapters, frequently with good reason, he observes that Biblical interpretation has to take place with the context of the canon. The Scriptures are described not as archives of the past, but a channel of life for the Church and a means through which God instructs his people. In the conclusion of Chapter VI the author maintains that the crisis in the discipline came about through a failure to clarify the major task of Biblical theology and that scholars in devoting their energy to the important historical, literary, and philological problems have at the same time not provided the scholarly Biblical re-

search of the sort that the Church sorely needs.

The writer, however, does not merely tell us what has been lacking in Biblical studies, but in the final section he proceeds to test his method. In Chapters IX-XI he gives able expositions of Psalm 8, Exodus 2:11-22, and Proverbs, Chapter 8, in the context of the canon. He maintains that the Christian interpreter must come to grips with the agony of our age before the living God, who continues to address us through the prophets and apostles.

The book concludes with notes containing an extensive bibliography and nine pages of indexes. Professor Childs has written an excellent book which is heartily recommended to students of theology and parish ministers.

HENRY S. GEHMAN

Sayings of the Jewish Fathers, comprising *Pirke Aboth* in Hebrew and English, with notes and excursuses, by Charles Taylor; 2nd edition with a Prolegomenon by Judah Goldin; in the *Library of Jewish Classics*, ed. by Gerson D. Cohen. Ktav Publishing House, New York, N.Y., 1969. Pp. xviii + 192 + 51 + vi + 183. \$14.95.

This Hebrew tractate, well-known as the *Pirke Aboth*, is found in the fourth section of the Mishnah, but has frequently been issued separately. It is a selection of maxims on conduct and sayings in praise of the Law handed down in the names of sixty teachers of the Law who lived between 300 B.C. and A.D. 200 from the time of Simon the Just to Rabbi Judah the Patriarch, who was the editor of the Mishnah. This volume is a reprint of the work which had been published by the Cambridge University Press in 1897. Dr. Taylor from 1881 had served for twenty-seven years as Master of St. John's College at Cambridge University. He was a learned divine who published a number of works in the New Testament field, but he was also a versatile Hebrew scholar. He began his academic career in mathematics

and was the author of several authoritative books in that sphere. In 1877 he published the first edition of the *Fathers*; twenty years later a second edition appeared with additional material, and finally in 1900 he brought out an *Appendix Volume* on manuscripts and with critical notes. All this material now appears in the present volume together with a Prolegomenon by Dr. Judah Goldin, who is professor of Classical Judaica at Yale University. The learning employed in preparing this volume represents a type of scholarship that may not be repeated in the modern era, and the Ktav Publishing House renders a service to Biblical studies in making available good books of a past generation.

This volume has special value for Biblical students who wish to work in post-Biblical Hebrew and read the language without vowel points. The Hebrew letters are printed clearly, and it is a pleasure to read the text. According to Professor Goldin the translation is very often forthright, even if not sparkling; he notes that it is clumsy and pedestrian, but that it reflects the severe honesty with which Taylor worked. It will, however, be a great help to students to read late Hebrew without the drudgery of constantly referring to a lexicon.

The *Pirke Aboth* gives the minister a good introduction to Jewish thought, but it is also valuable for making comparisons with the New Testament. The volume concludes with an index of three and a half pages of New Testament passages, and this should indicate the value of the book for New Testament studies. In this connection may be pointed out one example: the discussion of the Lord's Prayer in Excursus V (pp. 124-130) and in additional notes (pp. 176-178; 180-192). The pastor will find that these *Sayings* are interesting reading, and in conclusion a quotation may be made from the Testament of Judah Asheri (1270-1349) as cited by Goldin: "I . . . accustomed myself to read a chapter of the tractate Aboth every day. Do ye the same at table, before Grace after meals, read a chapter daily till you know the whole tractate by heart. This practice will habituate and attract you to saintliness."

HENRY S. GEHMAN

Yahweh and the Gods of Canaan, by W. F. Albright. Doubleday & Company, Garden City, N.Y., 1969. Pp. 294. \$1.95 (paperback).

This book, first published in a hardcover edition in 1968, is based on the Jordan Lectures delivered by Professor Albright in London in 1965. The author remarks in the preface that it incorporates the results of his research during the past decade. This is manifest in the lack of any central thesis or theme. Perhaps the book should be viewed as a progress report on Albright's projected history of Israel. The discussion centers on the period 2000-900 B.C. Three major topics should be noted: literary style; the donkey caravaner; and the Canaanite pantheon. Albright attempts to establish a stylistic sequence of early Israelite poetry much as the archaeologist establishes a pottery sequence. The resulting distinguishing features can then be used to date other texts and even to uncover older poetic originals behind some prose texts. This can become circular to the extent that the theory is substantiated on the basis of a reconstruction which presupposes the theory. The weakness in the presentation arises from the limited number of stylistic criterion and from the lack of general agreement about the dates of some of the texts which are used initially to establish the sequence. As to literary source, contrary to Noth who thinks that J and E are based on a common original, Albright views E as an archaizing revision of J. He also discusses Phoenician influence in the later monarchy and beyond.

Albright finds the key to the (pre-) history of Israel from the patriarchal period to the time of the judges in his thesis that the patriarchs were donkey caravaners. With this thesis he links such diverse items as the adoption of a son by Abraham, the settlement of the patriarchs in Egypt, the word Hebrew, possibly the means of transmission of patriarchal traditions as well as of older Mesopotamian cosmological and legal materials, the covenant, and the dating of the exodus. Despite many significant observations, the theory remains more ingenious

than plausible. No explanation is given of how this picture of the patriarchs was changed into the radically different one of the present text. The third major topic is religion. A valuable distinction is made between a common pantheon for all of the Levant in the second millennium and the local pantheons. Particular attention is focused on the Phoenician pantheon. Notable is his thesis that developments in Phoenicia generated the important intellectual and religious developments in sixth century Greece and Israel.

For whom is the book intended? There is too much which it does not cover to recommend it as an introduction. The uninitiated will find much of the discussion too technical. More serious is Albright's frequent failure to indicate when his position is not accepted by many scholars. Thus the book must be directed primarily to those with previous background in OT studies for whom its value rests in a wealth of individual observations and in an updating of Albright's views on many issues. Unfortunately Albright has a habit of leaving out crucial details of his argument and referring to "proof" which he will publish later. Another disturbing tendency is the almost polemical manner in which he dismisses some positions other than his own as subjective or uninformed. The equation of contract and covenant overlooks significant differences. The unity of Ex. 13-14 is dubious. The ancestors of the Israelites are made to appear much too homogeneous. The Mesopotamian origin (as opposed to setting) of Gen. 2 and 11 is doubtful. Although one may perhaps date the beginning of logical and empirical-logical thought, their advent does not mean the elimination of proto-logical thought. Assertions of the antiquity of a text even when true do not establish the historical accuracy of the content. Most important, Albright too readily derives historical information out of a text without giving attention to the intent and form of the text as we now have it. Nevertheless, the book is constantly stimulating and anyone working on the problems it treats will have to take it seriously.

W. MALCOLM CLARK

The Geneva Bible: a Facsimile of the 1560 Edition, with an Introduction by Lloyd E. Berry. The University of Wisconsin Press, Madison, Wis., 1969. Pp. xxviii + 474 + 244. \$29.50.

One of the most popular of English translations of the Scriptures prior to the publication of the so-called Authorized Version of 1611 was the Geneva Bible of 1560. This version was produced by William Whittingham and a number of other Protestant exiles from England who had found refuge on the Continent during the persecution launched by Mary Tudor (sometimes called "Bloody Mary").

Whittingham, a thorough scholar trained at Oxford, produced his translation of the New Testament in 1557 and, with the assistance of others, the translation of the Old Testament and the books of the Apocrypha in 1560. The whole was a "first" in three respects. It was the first English Bible in which verses were numbered, and each set off as a separate paragraph. It was the first English Bible to be printed in Roman type instead of the traditional but cumbersome Gothic or black-letter type. And it was the first English Bible to utilize italics for words which are not in the original languages of the text, but which were added by the translators for the sake of English idiom.

Among noteworthy aids for the reader, in the Old Testament proper names were accented and spelled to conform as nearly as possible with the original Hebrew. As a further aid the translators provided brief annotations, both textual and explanatory, as well as short introductions to each Biblical book. Now for the first time, the English people had a Bible that was both scholarly in its translation, and also designed for use by the laity. It is no wonder that the Geneva Bible soon established itself as the most popular translation of the Scriptures in England. By the time that the King James version was published in 1611, the Geneva Bible had gone through more than one hundred and twenty editions; in fact, so popular was the version that even after 1611 more than a score of editions came from the press while the King James Bible struggled for acceptance. The Pilgrims who came to America

in 1620 brought with them copies of the Geneva Bible, for they regarded the King James version as "too modern."

Although it has often been possible to find an occasional copy of the Geneva Bible on the second-hand book market, it is good that the University of Wisconsin Press has seen fit to issue a facsimile reproduction of the version. It is provided with a brief but informative introduction by Lloyd E. Berry, Professor of English at the University of Illinois. Thus, this historic edition of the Scriptures (often called "the Breeches Bible" because of its rendering in Gen. 3:7, "they sewed figre leaues together; and made them selues breeches") is once again available to more than a small coterie of rare-book collectors.

BRUCE M. METZGER

A New Catholic Commentary on Holy Scripture, edited by Reginald C. Fuller, et al. Thomas Nelson and Sons, Camden, N.J., 1969. Pp. xx + 1366. \$27.50.

When the first edition of this work was published in 1953, English-speaking Catholics and others were provided with a useful and competent aid in interpreting the Bible. So rapid, however, was the development of Biblical studies in Roman Catholicism that within six years (the editor discloses) a moderate revision was planned and the work allocated to authors, with a view to publication in the early 'sixties. As the work progressed, however, it became clear that a much more thorough revision was called for. As a result, not more than about one-fifth of the material of the first edition has been retained in the second edition.

The differences between the two editions involve much more than merely rewriting earlier material. The spirit and orientation are noticeably less provincial and more catholic in the best sense. Thus, in the bibliographies no longer is the reader notified (or warned!) by means of asterisks which books are by Protestant authors. In fact, the RSV, a Protestant-produced version, is taken as the basic scriptural text upon which comments are made. Likewise, as against the Douay version, the RSV numbering of chapters and

verses has also been followed, and what may be called the normal English spelling of Bible names has been adopted, in preference to that based on the Latin Vulgate.

Besides a dozen articles of general Biblical introduction, there are articles of special introduction on topics pertaining especially to the Old Testament and to the New Testament. Among the latter are two most informative contributions by Prosper Grech of Rome on "Jesus Christ in History and Kerygma" and "Tradition and Authority in Apostolic Times." The former is a succinct account of the "New Quest" for the historical Jesus, and includes more than one trenchant criticism of the criteria employed by Form Critics. The latter deals in a most suggestive manner with such biblical-theological subjects as the kerygma, the Holy Spirit, the Last Days, the Christ, the New Israel, and salvation.

The volume, which was photaset and printed in Malta, is furnished with fourteen maps and a very full index to names and ideas that occur throughout the commentary. Students and ministers of every denominational affiliation will find much of profit in this helpful volume.

BRUCE M. METZGER

Paul S. Minear, *I Saw A New Earth: an Introduction to the Visions of the Apocalypse*. Corpus Books, Washington, D.C., 1969. Pp. xxvi + 385. \$10.00.

To the many, many commentaries on the Apocalypse already in existence Prof. Paul Minear, until recently Winkley Professor of Biblical Theology at Yale, has added yet another. Unlike those whose interest is chiefly eschatological—whether premillennial, post-millennial, or amillennial—Minear is concerned that the visions granted the Seer on Patmos should be appreciated by twentieth-century men who live in a culture so markedly different from that of antiquity.

The core of this book was delivered in Miller Chapel as the Stone Lectures of 1967. To this core Minear has added much other material, including his own fresh translation of the Greek text of the Apocalypse. As those who know Minear would expect, his one aim is to take seriously what the Seer says

was revealed to him. To do this, Minear first analyzes the content of the several visions. In this section of his book the author explores the structure and movement of the Apocalypse, and provides for each major section a bibliographical list of additional essays and monographs.

In the second part of his book Minear deals with issues and problems of interpretation. Some of these involve the familiar cruxes of the Apocalypse, but others bear on a wide range of theological questions that extend far beyond the limits of John's Apocalypse. In all of his discussions, Minear brings to his task a mind sensitive to the thought-forms of the Biblical writer and a conscience attuned to the burning issues of today's sensate world. Throughout the book the reader is brought face to face with the word of divine condemnation upon faithless Christians, as well as the joyous and triumphant commendation of the martyrs who, despite present distresses, show by their loyal endurance that they are "full partners in Jesus' passion" (p. 23).

The reader who allows Minear to guide him will find that the Apocalypse, so far from being a forbidding and barren portion of the canon of the New Testament, still has much to disclose to the Christian concerning the purpose of God for his church today.

BRUCE M. METZGER

The Ecumenical Advance: A History of the Ecumenical Movement, Vol. 2, 1948-1968, edited by Harold E. Fey. The Westminster Press, Philadelphia, Penna., 1970. Pp. xvii + 524. \$10.00.

In 1954 there was published a comprehensive *History of the Ecumenical Movement 1517-1948*, under the editorship of Miss Ruth Rouse and Bishop Stephen C. Neill. It has now been followed by a supplementary *History of the Ecumenical Movement 1948-1968*, edited by Harold E. Fey, a former editor of the *Christian Century*.

The World Council of Churches, which was formally constituted at Amsterdam in 1948, has occupied a central position in the ecumenical movement ever since; and it is natural that this book should devote much

of its space to developments in the World Council during the past twenty years. These developments have been of several kinds. First, the World Council of Churches has not only grown greatly in the number of member Churches, but has also broadened the spectrum of churchmanship which it embraces; for example, at the New Delhi Assembly of the World Council in 1961, the Orthodox Church of Russia was received into full membership, as were two Pentecostal Churches in Chile. Again, at New Delhi, the International Missionary Council was formally merged with the World Council, with which it had been "in association" since 1948; it has now become the Division of World Mission and Evangelism of the World Council. Third, the World Council has enlarged the areas of its social concern; for example, at its Fourth Assembly at Uppsala in 1968, social concerns such as nuclear war, racial justice, and poverty played a large part in the delegates' deliberations. Fourth, relations between the World Council and the Roman Catholic Church have become much more friendly and cooperative since 1948. The Roman Catholic Church would have nothing officially to do with the World Council Assembly at Amsterdam in 1948 and at Evanston in 1954; but, thanks to Pope John XXIII and Pope Paul VI, it sent five observers to New Delhi in 1961 and fourteen to Uppsala in 1968. In 1965, a joint working group was formed under the joint sponsorship of the Roman Catholic Church and the World Council—six Roman Catholics and eight representatives of the World Council—to clarify the principles and practical problems of future collaboration. In January, 1968, a Jesuit, Father George Dunne, was employed jointly by the Catholic Church and the World Council for six months in order to mount a world consultation on economic strategy for peace, which was held in Beirut, Lebanon, in April of that year. There is even some discussion of the possibility that the Roman Catholic Church might officially join the World Council, though no practical steps in this direction have yet been taken.

Other developments have taken place in the ecumenical field since 1948. Thus, the Commission of the Churches on International Affairs was founded in 1946 as a joint project of the International Missionary Council and

the World Council, which was still "in process of formation," in order to bring a collective Christian witness to bear as effectively as possible in the area of international affairs. This Commission has always enjoyed a certain measure of autonomy and it has certainly functioned very effectively since its formation. For example, it played an influential part in the discussions which resulted in the adoption by the United Nations of a Universal Declaration of Human Rights; and it has made timely and relevant representations with respect to virtually all the international crises which have arisen during the past twenty years.

Besides the international and interconfessional ecumenism which resulted in the formation of the World Council of Churches, confessional church families have formed international associations. The first of these was the world Alliance of Reformed Churches holding the Presbyterian System; it was launched in 1875 and held its first meeting in 1877. Thereafter, virtually all major Protestant groups have similarly organized themselves on an international basis; and this movement has continued during the past twenty years. For instance, the Methodists started holding World Ecumenical Conferences in 1881; but they did not organize their World Methodist Council until 1951. The Lutheran World Conference was started in 1923; and in 1947 it organized itself as the Lutheran World Federation, now the largest of all such bodies. One interesting and perhaps significant development in this area during recent years has been this, that the International Congregational Council and the World Alliance of Reformed Churches voted to merge in 1970.

During the two decades covered by this book, national church mergers have been discussed and planned, some of them across denominational lines. Perhaps the most interesting and significant of such plans is the so-called Consultation on Church Union, which was launched in the United States by Dr. Eugene Carson Blake in 1960 as a proposed formation of a church, Catholic, Evangelical, and Reformed, by a merger of the United Presbyterian Church, the Protestant Episcopal Church, the United Church of Christ, and the Methodist Church. These negotiating bodies have now been joined by

other denominations, and a concrete plan has been proposed to the appropriate national judiciaries of the churches for their consideration.

During this period, several local ecumenical ventures have been started. For example, the East Harlem Protestant Parish was created in 1948 in recognition of the irrelevance of maintaining traditional Sunday congregations in an extreme inner city situation. It was a merger of four congregations, and adopted new and comprehensive methods for effective Christian witness, based on a group ministry to an integrated congregation. Similar parishes have been formed in Chicago and elsewhere.

All of these major developments in the ecumenical movement during the past twenty years are duly chronicled in this book. Since its contributors are, for the most part, active participants in—and even officers of—the movement, it is natural that their judgments are mostly favorable. But they are not unwilling to criticize as well. Thus, Dr. Visser 't Hooft, the first Secretary of the World Council, while recognizing that the ecumenical movement has some solid achievements to its credit, acknowledges that it cannot yet be claimed that very significant results have been reached with regard to church unity. He admits that few schemes of church union are yet approaching the moment of consummation, and the distressing problem of intercommunion has by no means been solved. He acknowledges also that the movement has not sufficient rootage in the life of local congregations, that in fact it has too many chiefs and too few Indians. Again, Dr. Eugene Blake, who succeeded Dr. 't Hooft as Secretary of the Council, in a generally laudatory article on the Uppsala Assembly of 1968, speaks about Section VI of that Assembly as follows: "There is a tendency to avoid the hard questions posed by an examination of what Christian communities really are in favor of a discussion of objective attitudes about them both positive and negative"; and goes on to say that "the positive descriptions breathe a sense of unreality" (p. 434).

It may be said that this book will be the standard volume in its field within the determinable future. Its value is much enhanced by an excellent comprehensive bibliography, covering what it calls "the major

documentary sources and important ecumenical books and pamphlets published during the last twenty years" (p. 449).

NORMAN V. HOPE

A History of the Scottish People 1560-1830, by T. C. Smout. Charles Scribner's Sons, New York, N.Y., 1970. Pp. 576. \$12.50.

This history of the Scottish people was intended to be primarily a social history; that is to say, its major subject was to be "the social organization and material conditions of life for the Scottish people between the Reformation and the eve of the Great Reform Bill [of 1832]" (p. 16). But since its author, Dr. T. C. Smout, Reader in Economic History at the University of Edinburgh, believes that it is impossible to understand the social development of Scotland without a background of political history, he devotes considerable space to political developments. As an informed historian, he is well aware of the fact that the Scottish people have been deeply influenced, not to say molded, by their national religion, particularly since the sixteenth-century Protestant Reformation, which Thomas Carlyle described as "a resurrection as from death." Hence, he deals in considerable detail with ecclesiastical matters throughout his book. He also is interested in cultural developments, which basically cannot be separated from material conditions of life; hence, some of his chapters deal with cultural history. What this means is that his book covers well-nigh every important aspect of Scottish history during the period with which it deals.

The volume is divided into three parts. The introductory first chapter, entitled "The Birth of the Scottish Nation (1050-1560)," describes how Scotland came to nationhood during the Middle Ages, even though it was a nationhood in which the division between Highlands and Lowlands was strongly marked. The second part, entitled "The Age of Reformation, 1560-1690," covers the Protestant Reformation of the sixteenth century and its aftermath. During this period, the Church of Scotland became not only Protestant, but Presbyterian, in theology and gov-

ernment; and royal power over semi-dependent and sometimes rebellious nobles greatly increased, making for strong regal authority. But cultural and economic development during this period was meager to a degree. The final section of the book, entitled "The Age of Transformation," covers the period between 1690 and 1830. This was the period of what Dr. Smout, borrowing a phrase from Walt W. Rostow, calls Scotland's "take-off towards sustained economic growth." This age witnessed what he describes as "the advent of the cotton textile industry and the dramatic acceleration of agricultural change that began towards the close of the American War" (p. 241). It was also the golden age of Scottish culture, when in virtually every sphere of intellectual endeavor Scotland produced a galaxy of talent unequalled before or since.

It is one of the many merits of Dr. Smout's work that he does not merely describe the facts, but tries to explain them. From beginning to end, he not only seeks to analyze the situation but also endeavors to account for it. With respect to the unprecedented cultural achievements of Scotland during the century after 1740, he says that "maybe the social historian cannot fully explain what happened"; but he goes on to say, "That is no reason for him not to try" (p. 501). This search for causes is characteristic of his whole treatment and adds greatly to its value.

Another commendable feature of this book is its impartiality. Perhaps partly because he is an Englishman, Dr. Smout describes and evaluates the Scottish people fairly and objectively. For example, he contends that though in Scotland Calvinism did not "cause" economic growth, it made sure that "when the opportunity came for that growth, after many other preconditions had been fulfilled, the Scots would be a nation psychologically well equipped to exploit the situation to the full" (p. 100). Again, he is willing to admit that in eighteenth-century Scotland, though education for the poorest classes was quite inadequate, yet Alexander Christison was right when he said that "the general diffusion of knowledge" was indeed "one great cause of prosperity among the Scots." On the other hand, he deals faithfully with the persecution of witchcraft, a unique wave of judicial murder which characterized Scotland

between 1560 and 1707, a persecution in the course of which more than 3,000 people "perished horribly because their contemporaries thought they were witches" (p. 199).

Dr. Smout has clearly mastered the relevant literature dealing with his subject. In some areas—for example, the question of population growth in Scotland—research has been so lacking that, as he puts it, he has been able to do "little more than indicate the shape and surface of the problem" (p. 15). But even so, he has produced an eminently readable and well-informed account of developments in Scotland between 1560 and 1830; his book is, indeed, quite the best of its kind.

NORMAN V. HOPE

The New Shape of Pastoral Theology: Essays in Honor of Seward Hiltner. Edited by William B. Oglesby, Jr. Abingdon Press, Nashville, Tenn., 1969. Pp. 383. \$7.95.

Festschriften tend to be written in praise of men who have shaped thought and passed their prime. Paul Tillich was 68 when *Religion and Culture* was published in his honor. Volume III of his *Systematic Theology* had not yet appeared nor had the other frontiers for him in *Morality and Beyond*, *Christianity and the Encounter of the World Religions* and *The Future of Religion*. By drawing the comparison I want to suggest Hiltner's stature as a pastoral theologian, the prematurity of such formal recognition at age 60, and the direct message that I expect both more and new from his wide-ranging world before he permanently puts down his pen.

No one in the field can match Hiltner's creative, crusty criticalness, which editor William Oglesby acknowledges so genuinely, yet I experience the need to give a critical, crusty comment to these essays. Frankly, as a whole, the book bored me. I found it plodding and seldom penetrating, solid yet not scintillating, suggestive more than searching. I was disappointed at the overall failure to be creatively and excitingly constructive.

Now that I have been heard, let me be more discriminatingly precise. Twenty-four former students or long term colleagues assess what has happened in pastoral theology and what

ought to develop. The editor conveys the scope of Hiltner's contribution, his creative imagination and his disciplined pattern of systematic analysis and evaluation by principles underlying the practice of pastoral theology and the theological implications of empirical data. All were critically appreciative.

Ten examine the implications and development of pastoral theology. James Lapsley critically reviews past and present, emphasizing Hiltner's fusing of Boisen's clinical immersion with the philosophically based empiricism of the later Chicago School into the fruitful "field theory" or perspectival model of ministry. In taking into account directions, Lapsley points to the limitations of the shepherding perspective by suggesting "all aspects of the care of persons" be included, yet he barely touches upon the communal and structural aspects of caring. In contrast, Robert Bonthius reconstrues care to include the backbone of justice, community leadership by the minister and the pastoral care of the Christian community, while James Emerson, from a more historically grounded viewpoint, also takes the ministry of structures seriously as he tries to spell out a theology of discipline as "the science of creative relatedness."

Daniel Day Williams' exploration of identity in terms of history, context and calling clarified by suffering and Don Browning's search for an ontology of the human, despite his neglect of the experimental and empirical contributions of psychology, provide the most stimulation. Leland Elhard points toward the demand character of existentialism's implications for the field; Donald Groskreutz adds little to understanding the discipline's relation to the Christian tradition; Graener Griffin describes the limited character of pastoral care in the South Eastern hemisphere; Gardner Murphy updates an intriguing "note" on method in the study of the psychology of religion as he emphasizes the modesty of scientific competence and the crucialness of the ecology of religious experience. Finally, Caval MacDonald's logical extension of Hiltner's thought into general systems theory is an experience of being given two peanuts to eat and no more.

The section on "Pastoral Theology and Theological Education" has more integrity to

its grouping. Leighton McCuthchen, drawing upon psychodynamic theory, not only provides a contextual understanding of Hiltner's concern with religion and personality in contrast to theology and psychology within the religious academy but also elaborates that perspective by pointing toward the bodily, the communal and the concreteness of man in this culture as aspects of needed conceptual dialogue. Paul Irion provides criteria of what constitutes "experience" conducive to learning, while James Spicer outlines a model of experience that takes into account perception, emotion and cognition.

In outlining the shift from a pure situational to a developmental, personal and phenomenological methodology in clinical pastoral education, Lowell Colston criticizes its emphasis on professional functioning and its single pattern of supervision. He encourages incorporating the emerging possibilities of the consultation model. John Patton elaborates the theological interpretation of pastoral supervision by means of refined conceptualization and transcribed material.

The chapters on "Pastoral Theology and Pastoral Care" are mixed. Joseph Havens is not at his best in examining an experience in group pastoral care nor does LeRoy Aden do more than skim the surface of Carl Rogers' therapeutic ingredients of empathic understanding, unconditional positive regard and congruence and their expression in and enhancement of pastoral counseling and theological understanding. More suggestive and significant is Robert Elliott's "Motherly and Fatherly Modes of Pastoral Care," while Clyde Steckel's discussion of campus ministry and William Rogers' analysis of counseling college students tend to set future agendas more than spell out specifics.

Both Kenneth Mitchell and Thomas Klink exhibit conceptual clarity and procedural specificity in examining intraprofessional relationships and ministry to the dying, respectively. Frank Bockus tantalizingly sketches a shift in pastoral theology from counseling to guidance and from rehabilitation to prevention, while Paul Pruyser closes the book and recalls the reader to the psychologically powerful yet religiously decayed gesture of the pastoral blessing in hopes of recovering pastoral uniqueness and theological meaning.

These essays confirm Hiltner's substan-

tive contribution. They acknowledge his leadership yet themselves fail to lead decisively in a "new" shaping. Somehow we need to find more cognitively clear maps and more experientially rounded reality so that the "new" man can participate in the "renewing" community and the "new" community can foster the "renewing" of man.

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Religion without Wrappings, by David H. C. Read. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 1970. Pp. 216. \$4.95.

David Read has done it again. In his growing list of published volumes (there are twelve now) he has six books of sermons and by the character of his messages he has added another cubit to the integrity of the preaching ministry today. Here are twenty sermons, the fruit of a year's preaching in the Madison Avenue Presbyterian Church, New York City. The engaging qualities of these sermons are guaranteed by his taking seriously Karl Barth's image of the Christian preacher as "the man with the Bible in one hand and the daily newspaper in the other" (p. 7). Read sustains a remarkable combination of the message of the former and the problems of the latter in these sermons. This is why his preaching is so exciting and relevant and how he holds so distinctive a place in the American pulpit. Every sermon topic epitomizes some concern of the hour: "Doing Your Own Thing: Variety without Anarchy"; "Soul Transplant Next?"; "Who Needs Horoscopes?"; "Is God Unfair?"; "Charisma is a Christian Word." He exposes and diagnoses our ills, notions, and superstitions, and with clear, everyday-ness of speech he applies the Christian creed to the diseases of a world that has lost its way. This is a book to read, to quote, and—for the dried out preacher—to nourish the seedlings of the mind.

DONALD MACLEOD

More Contemporary Prayers, ed. by Caryl Micklem. SCM Press, London; Wm. B. Eerdmans, Grand Rapids, Mich., 1970. Pp. 128. \$3.50.

Three years ago, *Contemporary Prayers for Public Worship* (SCM Press; Eerdmans Pub. Co.) met with immediate appreciation and enthusiasm on both sides of the Atlantic. Here at last was adequate evidence that prayers in contemporary idiom can be written in phrases that differ from the vulgarity and poverty of expression some mod pray-ers have espoused. Caryl Micklem, minister of Kensington Chapel, London, and a group of able assistants have given us now a similar volume, entitled *More Contemporary Prayers*. Here the planners have tried to supplement the earlier volume by filling in some of the gaps they felt were obvious.

Readers will find over fifty themes which form the overall structure and indicate the method of selection. These themes are suggested by the festivals of the Christian Year (particularly the mood or spirit associated with the season); by the traditional symbols of our common Christian heritage (light, fire, bread, etc.); and by areas of human concern (freedom, healing, etc.). Under each theme readers will find the prayers divided into two parts: sometimes the mood is adoration and intercession; sometimes thanksgiving and petition; at other times even a questioning type or a protest characteristic of the ancient psalmist.

This volume is a liturgical source book of a superior kind. Few recent denominational service books can match the quality of its devotional character and literary style; yet it is very readable and will be readily appreciated and used by the average person.

DONALD MACLEOD

Christian Manifesto, by Ernest T. Campbell. Harper & Row, Publishers, New York, N.Y., 1970. Pp. 114. \$3.95.

This book is a good example of a contemporary preacher effectively in dialogue with his age. The pulpit of the Riverside Church in New York City has never lacked an authentic voice in periods of crises and although the modern parson is no longer *the*

person in or of the community, yet it is surprising how frequently "a word fitly spoken" does influence history. In the course of thirteen concise chapters, Ernest T. Campbell, Riverside's preaching minister, demonstrates his competence to speak to and for the sake of the present religious and social situation.

In the Preface, Dr. Campbell states his objective in presenting his material to a wider range of readers. He writes: "It belongs to my hopes for this book to identify myself as one who takes the Bible seriously and believes without reservation in the power of the Christian gospel to change human nature. At the present time I contend that evangelicals in this country have limited the gospel, impeded its proclamation, and hindered its acceptance by refusing to be concerned with political and social justice. If a few who share my respect for the evangelical tradition can be moved through these pages to faith in a larger Christ and a more significant involvement in history, this volume will not have been in vain" (p. x).

The pages that follow are the product of the thinking of a man who is both preacher and pastor; as the former he has a message, as the latter evidently he knows and likes people. Dr. Campbell's is no "rose colored spectacles" or "head in the sand" sort of gospel; he faces the common reality of things with the benefit of knowing the one great Reality. What is more, the mood of his witness is invariably positive and he is able, therefore, to talk about it as a person who travels hopefully. So much of what he says is clear common sense, but continually there is the perceptive probe, and a new facet of our poor human nature is exposed and explored. His diagnosis, however, is never left unattended; the Gospel and the church are still for him "instruments of God for the work that He wants done here and now" (p. 10).

A matter to which theological students and the average preacher give minimal attention today is literary style. Dr. Campbell takes care to write interestingly and well. His writing echoes classic phrases (e.g. "history's darkling plain," p. 44) and at the same time features the common image that serves always as a rhetorical corrective (e.g., "To suggest that man is inert, like a piece of chewing gum rolling around in the jaws of his-

tory. . ."). Most readers will note how sparingly he uses illustrations, especially of the anecdotal type, but in this case, vivid composition makes the frequent story unnecessary.

Probably the most distinctive feature of these sermonic essays is how very much Dr. Campbell is a churchman—not in the institutionalized sense, but (to use a cliché) in his view of the church as mission. He believes in the church, but he realizes that without vitality and balance its mission is thrown into jeopardy. "The church," he warns, "must be vertically alive to God and horizontally in touch with man and all that troubles him" (p. 7). He shuns an "area code theology" (p. 17) and deplores a religion limited in practice to "our stained-glass foxholes" (p. 32). His gospel is both personal in depth and communal in its involvement; hence he discounts the contemporary trend that attempts "to save the world from the outside in" (p. 36). Too many, he believes, are "settling for changes in the systems because they are not radical enough to press for a change in man" (p. 36). Unity of mission and purpose is critical and can be achieved only when that proper balance is struck in which "the people of God pursue with equal dedication the joys of heaven and the cares of earth" (p. 10). From this perspective the preacher approaches the climactic essay of the book, "The Case for Reparations." Some may not buy Dr. Campbell's solution. They may feel that the modern parallel with Zacchaeus does not hold because the latter's act of reparation was a matter of squaring his own books with his own actions in his own lifetime. Others—undoubtedly the majority—will feel that the discussion and witness of the first eleven chapters leave them with no strong alternative.

DONALD MACLEOD

The Emerging Church, by Bruce Larson and Ralph Osborne (ed. by Richard Engquist). Word Books, Waco, Texas, 1970. Pp. 160. \$3.95.

This book originated as something of a joint enterprise among executives of Faith at Work, Inc., a "fellowship that embraces men and women of many churches, na-

tionalities, and races, who sense that together they can best find the relevance of the Christian faith to their everyday lives." Bruce Larson, a graduate of Princeton Theological Seminary, is president; Ralph Osborne, an alumnus of McCormick Seminary, is director; and Richard Engquist is associate editor of "Faith at Work" magazine. Although Larson and Osborne collaborated on the material and Engquist edited the copy, the book has an unusual unity of style and an even quality for which all three writers deserve our debt of praise.

The co-authors, caught within the laments, criticisms, and dire forebodings about the Church's present and future, agreed to back off for a season and hence this book "is a report of what we have heard as we sought to listen to that 'still small voice' in the midst of intense noise on every side" (p. 9). What they detected actually was "a newly emerging Church, a demand for priority and commitment, and a word of instruction as to what the Church is to be" (p. 10). Hence theirs is no intention of talking merely in terms of "renewal." Rather their emphasis is upon "becoming," with the hope that the eventual forms and life-style will take care of themselves.

The study consists of ten chapters and comprises a discussion of goals, resources, strategies, open doors, new directions and possibilities. The diagnoses of persons and institutions (social and religious) are very well done. Quotable sentences abound on page after page. Moreover, there is a constant attempt to be practical and therefore again and again we are inclined to take up our pencil to sketch a strategy. These writers never "let us off the hook." They mean business. Indeed their delineation of some necessary resources and strategies for the Church has a highly authentic ring because it never strays far from the Gospels or the Book of Acts.

These writers are at their best when they are spelling out "what we are up against." Chapter 10, "Open Doors," is an especially true and adequate picture of the issues and forces that make our modern world what it is (pp. 103-116). This is not to infer that they are long on diagnosis and short on cures. When the focus is upon "becoming," it is neither possible nor expected to be concrete

on final forms or results. Yet, with all the good and commendable features of this book, this reviewer would want to have the first two chapters reconsidered and/or redone. The goals are clear for the individual, but the Church is a "community" of people and its objectives must be in terms of other dimensions and more involved concerns. Study groups will use this book with much satisfaction and profit.

DONALD MACLEOD

Let's Take Another Look, by David A. MacLennan, Word Books, Inc., Waco, Texas, 1970. Pp. 126. \$2.95.

In the Foreword to this book the author writes, "The Christian Church is concerned with the communication of the Faith; it had better be!" In a sense this is the purpose of the chapters which follow. Dr. MacLennan, who is senior minister of the First Presbyterian Church, Pompano Beach, Florida, is concerned over the generation gap which prevents and frustrates the message of the Good News from getting to those for whose needs it was intended. Here, in twelve cogent chapters, is an attempt to indicate "what faith in Christ and Christian beliefs mean in this revolutionary era."

Dr. MacLennan, whose reputation as a preacher is known over this continent and abroad and who served for a time at Yale as a teacher of preachers, is a gifted writer and has an eye and ear for what is interesting and effective. These chapters range over a whole galaxy of pertinent themes—"Is God for Real, Man?"; "Was Jesus Christ?"; "What Are You?"; "Any Hope for the Church?"; "Do We Survive after Death?"; and so on. His materials are biblically oriented and theologically sound and his allusions and references indicate wide reading in classical and contemporary literature. The focus here is on basic questions. None is too awkward for the author to shrink from cutting his way through. As a competent preacher he comes up always with basic answers.

DONALD MACLEOD

Anguished Men of God: A Guide to the Crisis Among Today's Parish Clergy, by Wesley Shrader, Harper & Row, Publishers, New York, N.Y., 1970. Pp. 145. \$4.95.

The Reverend Wesley Shrader has been a pastor in the South and in the North, in small towns and university centers, and is now pastor in a New York City congregation. He has written extensively on pastoral and parish problems. His most widely-read article in LIFE magazine on why ministers break down brought him national and international attention.

In this volume he addresses himself to the minister of our time, who has difficulty defining his identity and role in the world. "Today ministers are leaving the church, priests are getting married, and the churchmen of all denominations are taking to the streets." The minister's world is in ferment. Members of churches are baffled by the unusual behavior of their once predictable pastors.

The entire book consists of an exchange of letters between a Presbyterian minister, Thomas Emerson Jones, and a Roman Catholic priest, Sean O'Malley. Here and there references are made to two mutual friends: a highly successful Methodist pastor, Dr. Allen McCall, "smooth, tall, handsome, glib, going places," who seems to have no problems (!) and a Jewish rabbi, Julian Feldman, who gets into trouble with his religious establishment.

Both correspondents discuss rather freely their experiences and struggles, their personal and professional hangups, their family and love lives, and above all their critical differences with their congregations, superiors, and the images of the priesthood and ministry which they cannot accept.

Told in the first person, these letters are intimate and warm. They run the whole gamut of Roman Catholic and Protestant (Presbyterian) clerical experiences. Anyone who reads these letters will get a good education in the agony and the ecstasy of priests and ministers. All kinds of topics are touched upon: campus unrest, black power, celibacy, Vietnam, hippies, generation gap, sex, theological doubts, freedom and the establishment, the "call" to the ministry, mothers-in-

law, lay-clergy polarity, etc. Running all through these letters is the question of "opting out" of the ministry, or getting into some kind of work which would be a ministry and yet is free from the nagging issues of the "ordained" ministry.

The final resolution for the priest, after being disciplined in a rehabilitation program and forbidden to exercise his priesthood, is to become a priest of sorts among migrant grape pickers in California. Though deprived of his priestly functions, he is a priest and always a priest, and proud of it! The Presbyterian minister becomes a teacher-theologian to an informal group of Christians. He earns his salary in a secular personnel position but serves as a fellow "minister" with other lay ministers who are all at work in the "world." No longer is he a "separated" minister. This is the way of the worker-priest, the worker minister, who lives and works in the midst of fellow ministers and priests in the work-a-day world.

How does the minister or priest find meaning in his work? Does this book provide an answer? Hardly; but it does treat the problem with honesty and humanity so that laymen as well as clergymen may see it clearly and make their decisions freely. The general gist of these letters seems to point toward a future church of lay ministers in the world with a special ministry that is one with them in their secular life and work.

E. G. HOMRIGHAUSEN

Ecumenicity and Evangelism, by David M. Stowe. Eerdmans: Grand Rapids, Mich., 1970. Pp. 94. \$2.45.

Dr. Stowe is the Executive Director of the Division of Overseas Ministries of the National Council of Churches in the United States, one of the largest units of the Council.

This volume contains six lectures delivered at Fuller Theological Seminary on the Church Growth Lectureship. It is one in a series of Christian World Mission Books entitled "Ministries in Mission," edited by Dr. R. Pierce Beaver. The series deals with "the Christian mission to the entire inhabited earth in all of its aspects—history, theory, methods, functional ministries, regional studies, biography

and source material." These books are intended to contribute to "the knowledge and the discussion of the fundamentals of mission in the radically new age of mission just now opening." And they are aimed to be ecumenical, for the authors come out of many nations and races, and from "evangelical" and "ecumenical" Protestantism, from Orthodoxy and from the Roman Catholic Church.

That Dr. Stowe, who represents the ecumenical approach in mission, was invited to give these lectures at Fuller Seminary was in itself an indication of the ecumenical approach to evangelism. For many critics of the ecumenical movement regard the words "ecumenicity" and "evangelism" to be incompatible. And many ecumenists regard the end and purpose of ecumenism a more effective evangelism. In these lectures Dr. Stowe maintains that no topic is debated with "more intensity in the National and World Council of Churches than evangelism: its meaning, its substance, aim, and imperative."

The author deals with a number of crucial issues in the relation of evangelism to ecumenicity. He defines evangelism as "the presentation of the Gospel which is revealed in Christ, to the end that men may be drawn into the community of His servant people, those by whom he is at work to extend His Kingdom." Church growth is important, but it is not a primary aim of evangelism, although the church is "one indispensable instrument in the total redemptive work of God." The church is an instrument; it is not an end in itself. He also insists that proclamation is more than a verbal announcement; if evangelism is to be *credible*, it will have to be accompanied by commensurate action. He also lists some present ecumenical strategies in evangelism and points towards united activities by which the evangelism may be implemented in the future. He pleads for unity and understanding in working with "the activity of God—who is after all, the Missionary."

These lectures are filled with interesting facts, penetrating observations, and statesmanlike perspectives. Some readers may quarrel with Dr. Stowe's position on the relation of Christianity to other religions, his functional concept of the church in God's purpose, and his sanguine hopes for united action in

mission; but none can doubt his masterful grasp of the "missionary" situation, his clear analysis of the issues in ecumenicity and evangelism, and above all, his irenic spirit in seeking to bring and hold together what God never meant to be put asunder.

E. G. HOMRIGHAUSEN

Ex-Pastors: Why Men Leave the Parish Ministry, by Gerald J. Jud, Edgar W. Mills, Jr. & Genevieve W. Burch. Pilgrim Press, Boston and Philadelphia, 1970. Pp. 191. \$3.75 (Paper).

The Reverend Gerald J. Jud headed a team that produced this study of 231 pastors who left the service of the United Church of Christ. Also included in the research are 250 active ministers who remained in the service of the church. Jud and his colleagues were interested in ascertaining why these men left the ministry, as well as in determining why those who remained did so, and whether and wherein their attitudes differed from those who became ex-pastors.

This series of studies sheds some light on the current "ferment" in the ministry, whether Protestant or Catholic. In a secular society, the minister finds it difficult to determine his place and his role in a congregation of laymen who are regarded as "ministers" in the world. Further, experts in various fields, particularly in education and psychiatry, exercise a "ministry" to persons with an expertise that makes the minister feel a bit inadequate and even superfluous. A number of books have been written recently which deal with the problems of the minister in our time. Dr. Samuel Blizzard of Princeton Theological Seminary pioneered in a study which revealed that many ministers found themselves in a "dilemma" because they were expected to practice certain activities in congregational leadership for which they were least prepared in the seminary. The minister became confused about his identity and his role. As a result, many have left the ministry for other occupations, although most of them still regard themselves as in the "ministry."

The situation obtains in the Roman Catholic Church as well. Priests by the hundreds

have left the priesthood, not only because they rejected celibacy; they have become ex-priests because they have difficulty in accepting the authority of the bishops and the interpretations of the church's dogmas. Protestant ministers and Catholic priests alike have suffered "disillusionment and frustration with the church." In short, there is a morale problem among many clergymen.

This study locates the issues in three areas: 1) the minister's concept of his role or job; 2) the relation of the minister to the congregation; and 3) the theological education of the minister.

Ministers are impatient with the attitude of their parishioners whose image of them and their roles is too confining, provincial, and "spiritual." They also find that while they want to be agents of change, they cannot exercise this role because of the conservatism and criticism of their people. And seminaries train ministers intellectually, but fail to steep them in the issues of the real world and a real congregation.

Some ministers became ex-pastors because their superiors did not support them in their social actions. A number left because they had personal difficulties with the faith or they had "lost" their former faith, or they had marital or family problems.

What is the remedy for this exodus from the ministry? For one thing, the number of ministers who become ex-pastors is relatively small. Further, seminaries are doing a better job of involving the ministerial student in the raw stuff of human life. As seminaries unite in clusters, they are giving more attention to the problems which studies like these expose.

Perhaps we have seen the peak of this exodus from the ministry, and the near end of books published about the ministers' problems. Seward Hiltner's *Ferment in the Ministry* (Abingdon) offers a more positive approach to the emerging image and role of the minister as a unique professional among the people of God and the society of which they are a part. And the growing interest in a charismatic leadership which concentrates in depth as well as breadth, will certainly have its effect upon the future ministry.

It may just be that this time of judgment or separation in the ministry will encourage

some to leave the ministry—as they should! And it may be that this hard look at the ministry in this time of judgment will attract and train a new breed of young men and women for a better ministry.

E. G. HOMRIGHAUSEN

Can These Bones Live? The Failure of Church Renewal, by Robert S. Lecky and H. Elliott Wright. Sheed and Ward, New York, N.Y., 1969. Pp. 190. \$5.50.

Basing their discussion of the efforts towards church renewal in the recent past on Ezekiel 37, the authors of this book provide the reader with a searching and provoking evaluation of the movement. They trace the origins of church renewal from World War II. They describe the reality of "renewal fever." They set forth the various attitudes which are held about renewal.

The second part of the book deals with various kinds of renewal: congregational; inner city; institutional-promotional; black man-white church. Here one will find a description of The Ecumenical Institute in Chicago; The North Side Cooperative Ministry; The Urban Training Center; Black Experience; The United Methodist New Church for a New World program; The Church of the Savior (D.C.); The Germantown, Pennsylvania, Methodist Church; The Emmaus House; The East Harlem Parish; The Judson Memorial Church; and several others. A long and fascinating account is given of The Liturgical Movement which issued from Vatican Council II.

The conclusion of the authors is that in spite of all the experiments in renewal it is in "trouble." The "lover's quarrel syndrome is uneasy." Yet it is hard to assess clearly the meaning of what is happening. "Renewal, reform, and tradition are all offered" to revive, or to bring the real church into being and action; whether they are viable is a question. To these three must now be added "rebellion." "Churchmen, take your pick—'back to the Latin or Bible,' 'grass roots church,' *aggiornamento*, or the 'underground church.'" Church union is no way to re-

newal. COCU seems to be the church in the act of saving itself (Paul Lehmann).

Where are we now? Where should God's people be? They should be a church-non-church breed living with people. They should be God's people with no shelter. They will live in "exile," ready to suffer under the hand of a sick society or a sick church. They have no nostalgia for the past or the future. "To be church-non-church means to be happily pluralistic; secular, religious, citizen, friend, servant, protester, commender, all without worrying about a church's institutional health." Such a stance does not mean leaving the church with a curse, nor does it mean championing a renewal by updating organizations and unifying denominations. The time has come to stop asking the church to be the church. Better to become individuals who want to be Christ-bearing and Christ-receiving, who seize the Gospel initiative and live in the secular world without too much concern about institutions or even non-church renewal movements.

A provocative study of church renewal! By reading this book, ministers, professors, men and women both young and old will gain a clearer picture of how renewal began, how it has expressed itself, where it is now, how we are to evaluate its success or failure, and what we can do about the concern which motivates it. The footnotes and bibliography will offer further reading suggestions in this significant aspect of modern church history.

However, if the reader expects to gain a blueprint or a set of guidelines on how his church may be renewed as an institution, or whether he ought to join the underground church, he will be greatly disappointed. This is not what the authors believe renewal will be!

E. G. HOMRIGHAUSEN

Secular Art with Sacred Themes, by Jane Dillenberger. Abingdon Press, Nashville, Tenn., 1969. Pp. 143. \$7.50.

Jane Dillenberger has produced a volume to be valued by all who are interested in the religious dimension of contemporary art. Her work focuses on twentieth century paintings and sculpture with subject matter from biblical or liturgical sources. The title is con-

fusing. Secular sells, and that is the most plausible explanation. While only the Manzù doors were commissioned for a church, and while the other art works are privately owned or are in galleries rather than places of worship, this book does not directly correspond to those discussions of literature which deal with the theological implications of the novels of Hemingway or the plays of Tennessee Williams. The titles and/or the subject matter of the works considered by Mrs. Dillenberger reveal that the artists were dealing with religion overtly, not covertly.

Five major artists are considered. The French painter André Derain, is represented by his 1911 work, "The Last Supper." Mrs. Dillenberger deals with this Cubist work both in terms of artistic technique and iconographic meaning. The comparison between Derain's "Supper" and the "Supper" of the pre-Renaissance artist, Duccio of Siena, is particularly helpful in demonstrating the dependence of a modern style of art upon its antecedents.

Attention is then turned to two intriguing works by Marc Chagall—"Calvary" and "The White Crucifixion." The latter must surely be acknowledged as one of the most fascinating religious paintings of our age. The perimeter of the painting is filled with Jewish refugees, blazing homes and synagogues, and weeping peasants. In the midst hangs one identified by the superscription, "Jesus of Nazareth, King of the Jews." For a loincloth he wears a tallith, the Jewish prayer shawl. Even the most obtuse observer must perceive a connection between the execution of Jesus and the persecution of Jews in Russia and Nazi Germany—a connection filled with irony since much anti-Semitism springs from a simplistic view of the death of Christ even though he is crucified afresh by the dehumanization and repression inflicted upon any people. Beyond that, however, the average viewer may be puzzled by the iconography. Interpretation is anyone's game since Chagall himself steadfastly refuses to decode the symbols (or even to admit he knows there is a symbolic code); but the person who is too perplexed to offer any interpretation of his own will be greatly helped by Jane Dillenberger's discussion of possible meanings.

The third artist is Giacomo Manzù, popularized (somewhat inaccurately) by mass

media as the "professed Communist" whose patron was Pope John XXIII. But it is Manzu's relationship to the convener of Vatican II which gives a special interest to the Italian sculptor and his great bronze doors for Saint Peter's in Rome. The several panels of Manzu's "Door of Death" are described and sensitively explicated.

Pablo Picasso's "The Man with a Lamb" and "The Corrida Crucifixion" are treated next. The former is a larger-than-life bronze work with an artistic debt to ancient Greek and early Christian pastoral representations. "The Corrida Crucifixion" is actually a series of drawings. Picasso's line drawings are apt to elicit Philistine comments on the order of, "My three-year-old could do better." Mrs. Dillenberger knows this and patiently seeks to interpret to the reader the intention and purposive action of the artist.

If the reader is troubled by Picasso, he will almost certainly be perplexed by Barnett Newman's "The Stations of the Cross" where he will search in vain for anything resembling a cross—much less traditional representations of the fourteen stations thereof. This is nonrepresentational art. To convey in words the feelings embodied in abstract expressionism is an elusive enterprise and one which is almost self-defeating by definition. (One is reminded of Martha Graham's reply when someone asked her the meaning of a dance she had performed: "If I could tell you what I meant, I would not have had to dance it.") Given that as a handicap, the author does a creditable job of interpretation and apologetic.

In addition to consideration of the five artists, a number of other works are called in for the sake of comparison and historical perspective. The book is further strengthened by the fact that the major artists are contrasted with each other.

While *Secular Art with Sacred Themes* is well illustrated (54 plates are included), two things frustrate the reader: (1) none of the illustrations are in color; and (2) no plates are provided for some of the works discussed—particularly in the Picasso and Newman sequences. But then this book, or any like it, is intended to be representative, not exhaustive. It whets the curiosity and (it is to be hoped) coaxes the reader out of his easy chair and into the museum or gallery.

Furthermore, a book such as this seeks to give the reader a general understanding which will aid him in the appreciation of art not specifically considered in the volume itself. Here the author has been especially helpful in her introductory and concluding chapters. The opening chapter is entitled "The Visible World and the Artist in the Twentieth Century." In essence, it seeks to explain the difference between an artist and a photographer, and does it well. The final chapter bears the same title as the book itself. It recapitulates the discussions of the five artists and then points the reader toward the future.

Secular Art with Sacred Themes aids the theologian (lay or clergy) in understanding the artist and opens up the possibility of a rapport which can be mutually productive.

LAURENCE H. STOOKEY

Eucharist: Theology and Spirituality of the Eucharistic Prayer, by Louis Bouyer. University of Notre Dame Press, Notre Dame, Indiana, 1968. Pp. xii + 484. \$14.00.

A Short History of the Western Liturgy, by Theodor Klauser. Oxford University Press, London, 1969. Pp. x + 236. \$8.00.

The Lord's Supper, by Jean-Jacques von Allmen. [Ecumenical Studies in Worship, No. 19.] John Knox Press, Richmond, Virginia, 1969. Pp. 117. \$2.45 (Paper).

Mark it down as an evidence of the pervasiveness of man—even Christian man—that many mediocre books are widely advertised and disseminated while more worthy works go unheralded. One of the recent volumes which deserves better publicity than it has received is *Eucharist* by Louis Bouyer of the Oratory. It is, to be sure, a technical book of particular interest to liturgical scholars; but it is not an esoteric book and pastors may find it a helpful "mind stretcher"—particularly since a number of its conclusions are open to challenge.

Eucharist was published in French in 1966

and now has been translated by Father Charles Underhill Quinn. Louis Bouyer has done for Roman Catholics what Gregory Dix, in his *The Shape of the Liturgy*, did for Anglicans. In fact, the two authors cover much of the same ground yet are widely divergent in some of their theories. One of the values of *Eucharist* is that it calls into question assumptions made by Dix and accepted by most of the rest of us. Dix argued, for example, that the prayers of the *Didache* were used for the Agape, not the Eucharist, and therefore they tell us little about the mainstream of the development of the liturgy. Bouyer takes the opposite view without in any way supporting the older Lietzmannian position that the *Didache* gives evidence of a shift from Jewish moorings to Hellenistic mystery influences. Quite the contrary, he treats the Jewish background of the Eucharist in detail.

Bouyer relates the Christian sacrament to the *berakoth*, or Jewish ritual blessings, with careful documentation. He links both the *berakah* and the Eucharist to a proclamation of the *mirabilia Dei* and observes that "the *berakah* is a prayer whose essential characteristic is to be a response: the response which finally emerges as the pre-eminent response to the Word of God" (p. 30). A brief, but significant section is included on the meaning of the "memorial" in Jewish and early Christian worship.

Bouyer also challenges the central place usually given to the *Apostolic Tradition* of Hippolytus which he regards as the resurgence of an archaic type of liturgy and not at all representative of Rome (or any other place) at the time it was written. To be sure, Bouyer has a hidden agenda here: He is seeking to show that the Roman canon is not a relatively late rite discontinuous with the early formulations of Hippolytus, but that it appears "as one of the most venerable witnesses of the oldest tradition of the eucharistic prayer, at least contemporary in its totality with the most archaic forms of the Alexandrian eucharist" (p. 243). Nevertheless, those who have made Hippolytus a touchstone will either have to refute Bouyer or revise the usual assumptions.

The major portion of the book gives a detailed analysis of the historical development of the canon in the several traditions. Father

Bouyer deals with Patristic, Alexandrian and Roman, West Syrian, Classical Byzantine, and Gallican and Mozarabic rites in turn. To the general reader, this will be of less interest than to the specialist; it does, however, contain a treasure of primary material not readily obtained in a single volume.

Then follow two chapters entitled "The Middle Ages: Development and Deformation" and "Modern Times: Decomposition and Reformation." The latter is of special interest to the Protestant reader; he may not always agree with the Roman Catholic interpretation, but he will find Bouyer stimulating. The liturgies of Baxter and Knox are particularly favorably regarded by the author. The chapter ends with an analysis of the liturgies of Taizé, South India, and American Lutheranism. The final chapter, which deals with contemporary Roman Catholic Eucharistic renewal, is followed by the "Conclusion" which is admirable both for its conciseness and its depth. Indeed, if the prospective reader is disinclined to read *Eucharist*, he may be prodded into doing so by starting at the end and working his way back, a procedure not to be recommended for murder mysteries but sometimes extremely effective for other genres.

Two other books by Continental scholars may well be studied in conjunction with Bouyer. A German Roman Catholic, Theodor Klauser, has provided us with a more popularized view of liturgical development. *A Short History of the Western Liturgy* was originally written for student priests and is far less detailed than *Eucharist*. It does not deal with Protestant rites, but it is an excellent introduction to Roman Catholic worship and is written (and translated) in an eminently readable style.

Klauser divides his study into four major sections beginning, respectively, with the ascension of Jesus, the election of Gregory the Great in 590, the election of Gregory VII in 1073, and the convening of the Council of Trent in 1545. Klauser is less hard on Hippolytus than is Bouyer, being content to label him a "conservative" rather than an "archaizer"; but then Klauser is not as concerned as Bouyer about the primacy of the See of Rome which he considers more in the debt of Ambrose of Milan than as an equal to Alexandria.

Of immense value is Klauser's 56-page bibliography. (Bouyer provides none at all, though his footnotes contain a wealth of clues.)

The reader should be warned that while this book was not translated into English until 1969, it was first published in German in 1949. Some new material has been incorporated (particularly in Appendix I) to bring it up to date; it is still essentially a pre-Vatican II work, however. This is, in fact, an asset for the Protestant who may think the liturgical revisions of the Roman Church came forth from Vatican II full-blown, like Athena from the forehead of Zeus. Klauser is disarmingly honest when he says: "It is sad to have to acknowledge the fact that the most important prayer in the liturgy, the very heart in fact of the worship of the universal Church, which was once so magnificent a piece of composition, was handed down to later generations via the framework of the Roman liturgy in such a pitiable state of dilapidation" (p. 44). Such writing reveals a deep dissatisfaction with the liturgical formulations of Trent, and Klauser's outspoken criticism undoubtedly contributed to the discontent which finally put the Post-Tridentine fossil in the liturgical museum. Thus, in this book one glimpses at a history within a history.

A penetrating Reformed view of the Eucharist is put forth by the Swiss theologian, Jean-Jacques von Allmen in *The Lord's Supper*. A comparison of this book with the two Roman Catholic works will reveal that sacramental theologians are far less divided (and

far less given to anti-Protestant or anti-Roman polemic) than was the case within the memory of most of us. It is significant that von Allmen wrestles long and hard with the matter of intercommunion in a chapter entitled "Communion with Christ and with the Brethren." In the conclusion of the book the author states: "The first task facing the separated Churches on this issue is for each of them to rediscover for herself the meaning of the Eucharist and give it the place which belongs to it" (p. 114). Professor von Allmen has provided guidance for the Reformed tradition in this very matter.

The examination of crucial sacramental issues such as anamnesis, epiklesis, sacrifice, and eschatology deserve careful study; von Allmen's discussion of memory should be read in conjunction with Father Bouyer's treatment of the same subject. The chapter on the limitations and plenitude of the Church is particularly helpful in relating the sacrament to a sound ecclesiology.

This treatment of the Lord's Supper is analytical and scholarly; but it is not cold. It is apparent that the author has a warm and deep regard for the Supper and knows the meaning of the confession of the martyrs of Abitina, "We cannot live without the Lord's meal" (p. 117). Indeed, all three of these books emphasize the centrality of the Supper in the Christian experience. Perhaps this is their chief contribution; certainly it is one which should be given priority by all who seek liturgical renewal for the contemporary church.

LAURENCE H. STOOKEY

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